



The WAR CRY

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FOG

IN spite of the advance of scientific knowledge, the menace of fog remains. It obscures light, gives the ordinary the appearance of the grotesque, brings death and injury and makes for delay and frustration.

But what of the spiritual fogs that imperil the souls of men? To be blanketed-off from the vision of God is peril and misery indeed.

John Oxenham's familiar lines sum up this condition:

The high soul takes the high way,
The low soul takes the low,
And in between, on the misty flats,
The rest drift to and fro.

Misty flats make poor dwelling places in any sphere.

That we are not intended to dwell in uncertain twilight is clearly revealed in Scripture. Spiritual fogs and mists, clouds and darkness are alien to God's nature. Jesus clearly tells us, "I am the light of the world, He that followeth Me shall not walk in darkness but shall have the light of life". Our spiritual visibility is just as clear as we allow it to be.

To have a clear vision of God is possible to each of us. It is the normal spiritual climate; it is sustained by affinity with the will and purpose of God, by a continual reaching out of the mind and soul toward Him.

Thus to live in the light of God's presence develops a radiant spiritual character. Because there is spiritual vision the inner life does not perish or deteriorate with the years.

The spiritual weather report for such souls is always: "Visibility, clear".

A letter I received recently requested me to pray for the correspondent's loved one. Dense



Photograph by Miller Services, Toronto

spiritual fog had evidently obscured the writer's vision of God, for the letter contained this statement: "God will hear your prayer, I know, but He will not heed mine".

There is no need for anyone to

entertain so false a conception of God. If we are willing to allow Him to break through the mists we allow, by our self-will, to enshroud us, He will gladly reveal Himself—for the radiance of His presence is not far from any one

of us. Someone has written:
The sons of ignorance and night
May dwell in the eternal Light
Through the eternal Love.

Thank God for all those who maintain "full visibility" and live a fogless life!—L.B.

COMMENTS ON *THE CURRENT SCENE*

NO EXCUSE FOR IGNORANCE

NEVER can so much reading matter concerning The Salvation Army have been made available to the public by non-Salvationist publishers all at the same time than appeared on Canadian book-stalls during the first week in February.

Reader's Digest began it all by devoting its book section to a condensation of Richard Collier's book, *THE GENERAL NEXT TO GOD*, the feature covering twenty-three skillfully illustrated pages. The writer recounts the beginnings of the Army with the sharp eye for dramatic incident and rich anecdote which made best-sellers of his earlier books, *The City That Would Not Die* and *The Sands of Dunkirk*.

The editorial lead-in to the feature says: "Brothel keepers and tavern owners were infuriated. Proper Victorian Englishmen were scandalized. But the Rev. William Booth, Founder and first General of The Salvation Army, paid scant heed. With impassioned oratory and militant faith, he marched to the thumping rhythms of brass bands and tambourines into the meanest slums of Britain's cities — and into the hearts of her most wretched citizens. 'Go for souls', was General Booth's motto, 'and go for the worst.' And alcoholics, prostitutes, the downtrodden and poverty-stricken found hope under the banners of his Army.

"So vibrant were his energies, so infectious was his vision, that today, almost 100 years later, The Salvation Army has 25,000 full-time officers, fights the good fight in seventy-one countries and spreads its message of hope in 147 languages."

No doubt Longman's, publishers of *BLOOD AND FIRE* (\$2.75), have timed this piece of skilful writing by Edward Bishop—author, journalist and broadcaster—to coincide with the Army's Centenary Year celebrations.

The book tells the story of General William Booth and The Salvation Army — Booth's early aspirations to bring the Gospel to the poorest and most deprived of men and women, his struggles to establish himself as an evangelist, his meeting with Catherine Mumford (who later became his wife) and her encouragement which led eventually to the founding of the Army and her emergence as the "Army Mother".

The expansion of the Army's activities into every field of social work is outlined, as is the subsequent history of "a movement which is known and respected all over the world".

The author has received the full co-operation of The Salvation Army in the preparation of this book, which is illustrated with sixteen pages of photographs, many of great historical interest.

On the other hand, *A HUNDRED YEARS' WAR* (Hodder and Stoughton, \$5.85), by Bernard Watson, is concerned mainly with the present and future of the Army, its willing involvement, for Christ's sake, in human need and problems whenever they are to be found.

After a 100 years of warfare The Salvation Army finds itself using new weapons and ideas lest it should attempt to fight twentieth century battles with nineteenth century tactics. This book sets out to show how this reappraisal is succeeding.

From hydro-electric schemes and plastic surgery for victims of leprosy in India, to a compassionate ministry among alcoholics in many lands, the work is shown in world-wide panorama. High schools in Sweden and Africa; clinics for homosexuals and drug addicts; rescue attempts for the denizens of Amsterdam's "Red Light" district are among many dramatic stories featured. There are accounts of endeavour among unwed mothers, delinquent boys, "down-and-outs"; but work among the vast majority of ordinary people within the orbit of the Army's ministry is not overlooked.

Some questions are answered. Where does the Army get its money? How does it spend it? Has it enough? Who is a Salvation Army officer? What sort of person is the ordinary Salvationist?

(Concluded on page 3)

WHAT OTHERS ARE SAYING

INTERESTING AND INSPIRING
PARAGRAPHS CULLED FROM
OTHER PERIODICALS

SAINTS

YOU may meet several modern saints yourself during your lifetime, if you look out for them. It isn't difficult to recognize them because, though they are always humble and loving, they know the Lord whom they serve and walk steadily in His way. They generally laugh more than ordinary people, because they aren't afraid of earthly horrors; and, once you have met a saint, you will want to see him or her again as often as possible. The reason for that is because our Lord shines out of them more than He is able to do out of most people. It is countless people like these for whom we thank and praise God on All Saints' Day.—Anne Frances in the "Church Times".

GIBES

I MUST declare man's sin, despite the gibes of the "moderns" who say we've now changed all that! The name they may have changed, but the facts of greed, hate, lust, cruelty, pride, they haven't. Neither education nor legislation will save us. We need regeneration. We should think little of a doctor who prescribes bi-carbonate of soda for a chest pain, mistakenly thinking it flatulence when it is heart disease; and we are suffering not merely from wind through over-indulgence, though that is true enough, but our deeper malady is a bad or wicked heart. Only Christ can change and cure that.—Dr. Trevor Davies.

EXAMPLE

THE personal example of the school teacher is still the most important factor in education. If this is missing it is not only the quality of the teaching which will suffer. The character of the men and women from that school will lack something. The lack of personal example is the cause of many of the problems of young offenders and lax standards in all aspects of life. The debris of the educational system is the raw material of the social worker. Neglected family responsibilities increase the burden.—Roger Goodall in the "Baptist Times".

AIM

CHRISTIANS are not called to aim at random in witnessing. If we are not clear about our target, we are not likely to hit it. There is a form of witness that magnifies man rather than glorifying God. If the only impression we leave after seeking to witness is, "What an odd fellow he is!" or, "What an amazing experience she had!" something has gone adrift somewhere. The im-



pression we want to make on heart and mind and conscience is, "I must find out for myself the truth about Christ." "We proclaim not ourselves, but Christ Jesus the Lord; and ourselves your bondmen for Jesus' sake" (2 Corinthians 4:5).—Leith Samuel in the "Life of Faith".

CRISIS

A LONG, sober look at the worst, and then we can turn our minds to the more hopeful, practical things which face us day by day. We must avoid the danger of succumbing to "crisis" fever. Some try to avoid the unpleasant realities of the present by adopting an attitude of irresponsibility: "eat, drink, and be merry . . ." The Christian, on the contrary, is to set an example, by carrying on, even more carefully and diligently, the daily tasks and the fulfilling of his duty. What is needed is not fevered anxiety, up and down with the latest turn of the news, but the quietness and confidence which come from God and the knowledge of His love. By such confidence and calm the Christian can make a great contribution at the moment.—"Church Times".

BEGINNING NEXT WEEK

- A fascinating Centenary Year series: "STORIES WORTH REMEMBERING" and
- "LOOKING AROUND", by "Gleaner".

WHETHER WE ARE PUTTING GOODS
ON DISPLAY OR FIGURES IN LEDGERS,
IF WE ARE PUTTING OUR RELIGION INTO
OUR JOB, IT WILL BE WELL DONE

THE CHRISTIAN WORKMAN



IT was Jerome K. Jerome in his book, "Three Men in a Boat", who declared: "I like work . . . I can sit and look at it for hours . . . the idea of getting rid of it nearly breaks my heart!"

Some folk may feel like that. Others feel that the sooner work is "out of sight and out of mind" the better. But the relation of religion and work is important.

As Salvationists we sometimes take little account of the way in which our comrades live and work apart from their Army service. We tend to see folk as handsmen or songsters or local officers. We see them in the context of corps or section, forgetting that for the greater part of their time they are in different context as farmers, miners or factory workers, or as the case may be. Moreover, we tend to forget that a man's job may have a profound effect upon his character.

The subject of "religion and work" stimulates thought in many directions, but perhaps there are three main lines.

First of all, there is the necessity of work. It is strange how odd sentences heard in childhood may remain in one's memory. I still remember my father returning home

after a long day's work and remarking, "I wish I could meet the chap who invented work!"

I don't know whether my father was consciously indebted to Charles Lamb when he made that remark. Come to that, I don't know what he would have done to the inventor of work had he met him! It was just that the necessity of labour lay a little heavily upon him at that particular moment.

For most of us work is necessary for subsistence. We have to work for a living, which is quite as it should be. It is doubtful whether any fit person has a right to eat unless he is prepared to work—which, incidentally, was William Booth's view of the matter.

Unemployment

But work is necessary for health as well. Unemployment may have a devastating effect upon a person both mentally and physically. There is something harder than hard work—and that is being unable to do it. Worse than having too much to do is not having enough. Work is necessary for health—hence the emphasis upon occupational therapy in hospitals today.

Now, from considering the neces-

sity of work we might consider the importance of our attitude to it.

Whether we work with pick or with pen, in a factory or in an office, our attitude to our work will make a tremendous difference to the job—and to us.

A young Salvation Army officer in America took a bundle of copies of *The War Cry* to the railway station of his township at the time a trans-continental train was due to stop. Said a railway official, "We do not allow pedlars on the platform." Replied the Lieutenant, "I'm not a pedlar—I'm an ambassador."

A gang of men was engaged in breaking stones on the site of a new cathedral. Said a passer-by to one of them, "What are you doing?" "I'm just breaking these old stones," came the reply. The same question was put to another workman. "I'm just earning my living," was his response. Yet a third man was questioned. He replied, with the light of inspiration in his eye, "I'm helping to build a beautiful cathedral." All three men were doing the same job, but how different were their attitudes!

The consideration of attitudes to work may naturally lead to thought about the possibility of sanctifying our work.

Sacrament

How can we make the job which takes as much as a third of our time something of eternal worth? How can our work be sanctified so that it becomes something of a sacrament? These are questions of importance for the Christian man or woman.

The fact is that the ordinary, mundane, tasks can be lifted on to a higher level. The doctrine and experience of holiness can be related to the work which is ours.

One of the things which will surely characterize the truly Christian workman will be his zeal. The Bible enjoins, "Whatsoever thy hand findeth to do, do it with thy might. . . ." Zeal should be stimulated by the thought that while we work for an earthly master, we work for a Heavenly Master also. While we labour for the bread that perisheth we also labour for the bread which does not perish.

Industry must be a mark of a Christian workman. We are not merely required to gain the approval of men, but to be "approved unto God, a workman that needeth not to be ashamed."

Whether we are putting goods on display or figures in ledgers, if we are putting our religion into our job it will be well done, and from what they see in our work folk may be led to believe in our worship.

Prayer is another essential for the Christian workman. Do we pray about our work in the way we ought? I fear not.

A prophet looked forward to a time when "Holiness unto the Lord" would be written upon the harness of the horses and the common vessels of the house of God. By zeal, by industry, by prayer—and, above all, by the help of God the Holy Spirit—we can help to make his vision an actuality.

All our work can be for the Master, every task can be an offering to God. Said George Herbert:

*A servant with this clause
Makes drudgery divine;
Who sweeps a room as for Thy
laws,
Makes that and the action fine.*

*This is the famous stone
Which turneth all to gold;
For that which God doth touch
and own,
Cannot for less be told.*

—W.H.

HE WAS A WORKER

*He was a worker, too, my Lord. He toiled
Over the bench at Nazareth and brought
Divinity to honest work, nor spoiled
His holy hands with common tools. He sought
Thus to remove the line men draw between
Sacred and mundane tasks, for in His sight
There is no line. True holiness is seen
In everything men do if with their might
Unto His honour they perform the deed.
In making easy yokes, or for a child
The shaping of a toy (such things folk need)
How well He wrought! His hands were not defil'd
By work inferior. Toil brings no shame
To those who do it only to His name.*

—Captain Wm. Clark in *Vanguard*

NO EXCUSE FOR IGNORANCE

(Continued from page 2)

How is the Army governed? How can so many countries and differing backgrounds be happily contained in a movement centred on London?

With so much illuminating and skilfully-presented information available, one would hope to see some definite signs of a growing under-

standing of the Army and its mission among some folk who have not known it too well. On the other hand the Salvationist will need to be alert and informed concerning his own Movement if he is to meet inquiries springing from the increasing interest in the Army already to be seen in this Centenary Year.

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TWENTIETH CENTURY MIRACLES

True tales of "twice-born men" of our time, offered as evidence that the original soul-saving mission of The Salvation Army is effective today. Here is a story about a Canadian, as told to

LIEUT.-COLONEL BERNARD WATSON

THE DEVIL IS A GOOD TRAVELLER



THE main cause of my downfall was that I am a weakling, yet it could be argued that another factor was my living with an Italian family; they were very fond of spaghetti and wine. To me the combination was deadly. I was earning high wages in an aircraft factory, the second world war was raging and there were plenty of parties and good-time girls.

Much too much for me. It led to my becoming a violent, unreliable man, who lost job after job because of liquor. I was still young when I began to need hospital treatment: fifteen, thirty days, three months, in succession. All these courses of treatment were effective as far as they went, but all were followed by relapse. They improved my

health; they did not improve me.

Twice I served jail sentences for drunken behaviour, and I became a marked and feared man in Ontario. I realized I must move away and try to make a fresh start. Most alcoholics try this "geographical treatment." It rarely succeeds. I went West to the new world of Vancouver where the boom was strong and the jobs were good. But the Devil is also a good traveller. I'd be O.K. until I had money. Then I had to have a bottle and the old tragic spiral would start again. The Alcoholics' Foundation helped me; so did Alcoholics Anonymous. But only for a time. I couldn't stand on my own feet when they loosed their hold.

I'd rather drink than eat. My

health was undermined. I pawned my clothes to get money for booze. When there was nothing else I drank rubbing alcohol or stove polish — "canned heat" — and shaving lotion. By now I was dangerous — ready to go the limit to get drink.

I used cheques that bounced, and scrounged off all who would listen to me. I stole if I had the chance. I was admitted to the Crease mental clinic where they worked wonders for my health. When I left they gave me twenty dollars, the residue of my social security payments. They might as well have given me rope to hang myself. Soon I was in the General Hospital with D.T.s., suffering from blackouts and a severe degree of alcohol poisoning.

Yet now, like in the poem "Immortal Diamond":

"I am all at once what Christ is, since He was what I am, and This Jack, joke, poor potsherd, patch, matchwood, immortal diamond, Is immortal diamond".

It happened in Vancouver; Major William Leslie was the instigator of it.

"May God forgive me," I said. "He will," the Major assured me. He did. Hallelujah!

I have not touched alcohol since, and that was in 1960. I work at the Army's farm, I wear Salvation Army uniform, and if you want my favourite bit of the Bible, which I know to be true, it is "Thou wilt keep him in perfect peace whose mind is stayed on Thee."

A BLESSED RESOLUTION

WHAT a beautiful waking, to see things as God sees them! A great purpose, a great consecration, a noble life work—oh, it is splendid to wake to that, to find out how small you have been, to see how petty the things you are living for, to get a glimpse of the crown you are missing, of the splendid ambition that God will give you instead of this miserable, dribbling and self-centered pursuit of fashion and of pleasure. Oh, to see some great and shining purpose until it hypnotizes you and becomes a passion, the passion of your life!

Macaulay tells us of one of the great statesmen of England, Warren

Hastings, who squandered the patrimony of his fathers in a wasteful, prodigal life, and who at last one day stood in the crowd and saw the far-reaching lands of his patrimonial inheritance sold on the auction block, and he a bankrupt, a pauper, and a fugitive.

Hastings put his foot down, he clenched his fist and, striking a table, said, "It is gone, but by the graves of my fathers I'll live to win it back." He went to India, and there for years he led the British policy and the British triumphantly until India was won for England; and Warren Hastings went back the greatest man of his times.

The first thing he did was to buy back the estate of Dalysford, put his

feet on the place where he had sworn that great oath, and feel it was fulfilled.

That was a great purpose. It was a human purpose, but it was a worthy ambition of a wrecked life.

But there are times when God stirs men's and women's hearts to nobler resolutions. God save us from that state of getting crystallized, of getting hypnotized by the world, the flesh and the devil, into the respectable sleep of average Christianity.—A. B. Simpson.

MUST ADMIT NEED: "Getting an alcoholic to admit his drinking problem and to seek help is the hardest part of his treatment."—Dr. John O. Grimmett, Psychologist (Veterans' Hospital, Salt Lake City).

DAILY DEVOTIONS



SUNDAY—
TILL WE ALL COME IN THE UNITY OF THE FAITH, AND OF THE KNOWLEDGE OF THE SON OF GOD, UNTO A PERFECT MAN, UNTO THE MEASURE OF THE STATURE OF THE FULLNESS OF CHRIST.—Eph. 4:13.

O God, sustain us as we enjoy life's blessings and endure its hardships, that we may be strengthened by both.

Saviour, where'er Thy steps I see,
Dauntless, untired, I follow Thee.

MONDAY—
BLESSED IS THE NATION WHOSE GOD IS THE LORD.—Psalm 33:12.

May God lead us to a deeper appreciation of our country's opportunity, given by our Lord Jesus Christ, to serve this present age in righteousness, justice, and peace.

For frantic boast and foolish word,
Thy Mercy on Thy people, Lord.

TUESDAY—
BEHOLD, I STAND AT THE DOOR AND KNOCK: IF ANY MAN HEAR MY VOICE, AND OPEN THE DOOR, I WILL COME IN TO HIM.—Rev. 3:20.

A story is told of a mother, who was describing to her child how Jesus stood at the door of man's heart and knocked. "Oh," said the child eagerly, "did He get in?" Have you opened the door of your heart to Jesus?

When Jesus makes my heart His home,
My sin shall all depart.

WEDNESDAY—
THEY FOUND HIM, AND SAY UNTO HIM, ALL ARE SEEKING THEE.—Mark 1:37.

If one is seeking Christ honestly and sincerely, he is going forward in his Christian life. He can say with Paul: "I press toward the goal unto the prize of the high calling of God in Christ Jesus."

Lead, kindly light, amid the encircling gloom,
Lead Thou me on.

THURSDAY—
... WHEN THOU HAST SHUT THY DOOR, PRAY TO THY FATHER ... —Matt. 6:6.

If you will to do it you can shut the door of your mind—shut out the din and distractions of the street, and be alone with God, while pouring out before Him the deepest aspirations of your life.

Doubt not but God who sits on high
Thy secret prayers can hear.

FRIDAY—
... TAKE HEED, AS UNTO A LIGHT THAT SHINETH IN A DARK PLACE, UNTIL THE DAY DAWN, AND THE DAY STAR ARISE IN YOUR HEARTS.—II Peter 1:19.

We thank Thee, O God, that dawn always follows the night, and that in the darkest hours the morning stars sing together.

Clear before us through the darkness
Gleams and burns the guiding light.

SATURDAY—
WHEN HIS LAMP SHONE OVER MY HEAD, AND I COULD WALK BY HIS LIGHT THROUGH THE DARK.—Job 29:3 (Moffatt).

The parable of the ten virgins illustrates two types of people—the prepared and the unready—by the lamps with oil and the lamps that were empty. Our pioneer fathers used to announce religious services "at early candle light, and it was customary to take candles to furnish the light."

I steadier step when I recall
That, if I slip, Thou dost not fall.
—Clough

The War Cry

Strange But True

BY LIEUT.-COLONEL
EDUARDO PALACI

I VENTURE to say that the greatest surprise the venerable gentleman Dr. Nicodemus ever had in his life was on that memorable night when he met with the Master. You will remember that Jesus told him that in order to become a subject of His Kingdom, he had to be born again.

I do not know of any other teacher who ever taught such a doctrine.

It was not a matter of correcting or of mending what was wrong, but of starting anew. "Truly, truly I tell you, no one can see God's Realm unless he is born from above."

The wise and the tactful Pharisee was, no doubt, expecting that he must do something great or extraordinary in order to become a disciple of such a wonderful Teacher — a Teacher who at that time was attracting the attention of the entire nation. But he was amazed to discover that he was not expected to amend the past, but that he must start to live a new life.

Many Resist

Most people, like Nicodemus, are willing, and sometimes anxious, to "mend" some part of their lives and experiences but they resist when they are told that in order to enter His Kingdom they require a "new life."

In His plan of redemption, Jesus not only saves all those who believe and obey Him, but He gives them new life. The believer starts this new life as if he had never sinned. His past sins are erased and forgotten and cast into the bottomless sea.

Such an idea must have appeared to Nicodemus to be contrary to all right reasoning. How could such a thing be done? Was the suggestion an "ideal," or a real fact?

History and experience have demonstrated time and time again that being born again by the power of Christ is not a dream, nor an illusion, but a fact.

Jesus not only saves all those who believe and obey Him, but He delivers them from the guilt, condemnation, dominion and pollution of sin and, finally, He will save them from the ultimate effects of sin when death shall be swallowed up in victory, and sorrow in everlasting joy.

Paul Was Positive

Paul was so positive about his having been born again that he plainly stated: "I live, but not I; Christ liveth in me!"

Some years ago I was visiting a town in a northern province of the Argentine, and I was announced to conduct a series of meetings in the Salvation Army hall there. I had not been many hours in the town when the officer in charge of the local work told me that a decree had been issued by the chief of police, prohibiting all open-air demonstrations. The officer suggested, however, that if I would approach the chief of police, he might grant us permission for an open-air meeting in spite of the prohibition.

I told the officer that I would gladly see the chief of police if he could arrange for me to have an

interview with him. In a little while, we went down to the office to see him.

On our way, we met one of our new Salvation Army soldiers — a native of the town, who had been redeemed from a terrible life of vice and drunkenness. He was all dressed up in a new Salvation Army uniform, especially made for the occasion of my visit and he looked really nice.

"Can I accompany you, Colonel?" he asked.

"Certainly," I replied. "I shall be delighted to have you. I do trust that the chief of police will grant us permission to conduct our open-air meeting."

When we reached the office, the secretary invited us to come in, and then said, "Please wait a minute. I am going to inform the Chief that you have come." So he did.

When we entered the office of the chief of police, we saw a tall, strong-looking man. He drew near me, and, with his hands in his trousers' pockets, looked into my face and said: "And what do you intend to do? What do you teach the people?"

Teach People

"We proclaim the Gospel of Christ," I replied. "We teach the people to repent of their sins and to be better. We try to make wicked men and women good, turn dishonest people into honest people, bad women into good women, drunkards into sober men..."

"Please do not talk to me about drunkards," said the Chief of Police. "I am a physician, and I know that no drunkard can cease drinking and live. The spleen and the liver are so deteriorated and even if they want to be sober they cannot."

The chief of police, as I have said, was a tall man, and I felt very small before him. He looked at me with keen eyes. He was waiting for what I was going to say.

I simply turned to my friend the soldier who, he knew, had been a terrible drunkard, and had lost his job as a first-class craftsman in the railway shop because of drink. For several years this man had been known as an unfortunate, lost man, for whom there was no hope. But Jesus had saved him. He was born again. And here he was now, at

my side, as evidence against the statement of a man of learning, proof that the power of God can make a man to be born anew.

I turned to him and said, "Please tell the chief of police what the Lord has done for you."

Our Salvationist comrade stood erect, raising his hand up to his head as a sign of respect. He started to speak, but the chief of police interrupted, asking, "Are you the man who used to walk about the town drunk and in rags?"

"Yes sir."

"How did you quit drinking?"

"The Lord Jesus saved me."
"How long have you gone without drinking?"

"About one year."

"And you never drank again?"

"No sir. I am happy in the service of the Lord. And now I am back in the railway shops."

The police chief did not say another word to me. Turning to his secretary he said, "Give them permission to do whatever they like. This is the kind of people we need in our country."

I would remind you, however, that while the amazing fact of the new birth of a soul has its own confirmation — as it does in a newly born child — yet there follows a growing process — growing in grace and in power.

This man not only ceased to be a drunkard, but he became an enthusiastic winner of souls. He is now a local officer in the corps, and his greatest joy is to lead others to the precious Saviour who gave him new life.

Everlasting praise and thanksgiving be unto our gracious Lord for so rich a display of mercy, and for His yearning desire to save sinners!

If you are a condemned, despairing sinner, look up with hope, believe the Word of God, and sing for joy. Sing praises unto the One who so mercifully calls even the vilest of the vile to repent and to trust implicitly in the sacrifice of the beloved Son of God, who gave His life for your salvation and mine.

This may sound as strange to you as it did to Nicodemus, when Jesus told him that he had to be born again — but although it may sound strange, it is true.

WORKING TOGETHER WITH GOD

ONE morning I heard a simple but fine tribute paid to a husband and wife by one who knew them well. It was said of them, "They work together, hand in hand." As I meditated on this statement I could not help but feel that there was in this spirit of co-operation a sound basis for a successful and happy married life.

It seemed almost a coincidence that, whilst travelling in company with a number of bandmen a few days later, I overheard the Bb bass player say to his comrade on the bass trombone, "We'll work together, we will." Once again I began to ponder the value of a spirit of co-operation. It seemed certain that its presence would in this case add to the efficiency of the bass section and the playing of the band as a whole, as well as help toward the inspiration and blessing of the meeting in which the band was going to play.

The spirit of co-operation is always a valuable factor in human life, but we who have dedicated ourselves and our talents to the service of God know of an even higher and more sacred standard of co-operation. As Paul put it so tersely in his Second Epistle to the Corinthians, we are "workers together with Him."

This awareness that we are working together with God and that He is working together with us, is a

source of encouragement as we engage in our service for Him. For instance, as we make our way to the planned open-air stand we can believe that the Spirit of God is already there, opening the hearts of the people of that neighbourhood to receive our word of witness. If it is our responsibility to teach the children we can be assured that whilst we are preparing the lesson God also is preparing the minds of the children to receive what we have to say. Sometimes even happenings in our life, which we cannot understand, prove in time to lead to an open door of opportunity for service since we are working with Him.

Close Co-operation

The reminder that we are working in close co-operation with God in our service for Him is also a humbling thought. Can we afford to stifle the impulse to testify or pray in a meeting when that impulse has been inspired by God the Holy Spirit as He directs the course of that meeting?

Can we excuse ourselves if we remain silent when the opportunity arises for us to witness at our work, or in our daily contacts, when that opportunity has been provided by God Himself? There is no doubt that we have a great responsibility to serve faithfully and conscientiously since we are "workers together with Him."

—D.A.B.

— Of Interest To Women —

THE CLATTER OF CLOGS IS NO MORE

By M. Taylor

WHEN I was a little girl I owned a pair of clogs. They were made of red leather, with neat brass studs around the join between upper and sole. I cannot remember wearing them often; they were a novelty, a thing of beauty not often seen.

But nearly all the grown-up people I knew in a certain little Lancashire mill-town wore clogs every working-day when I visited my grandmother in the summers. Not only did she wear clogs, but also a genuine Lancashire head-shawl—I can remember her very clearly, going to a corner cupboard, taking out the shawl and putting it on in one quick graceful twisting movement. Then I would hear her clogs going clod-clod down the entry as she went to the shops.

My aunts went to the mill early. I would half wake as they got up, then lie in a comfortable, warm, dozing state, listening to the morning noises. Our house was on a slope, and the mills were down in the valley, their tall, thin chimneys poking into the damp Lancashire air. Down the paved footpath (the paving stones known as flags) came the clattering clogs.

Early Birds

First, slow and steady, often singly, sometimes in pairs, came the early birds. I knew they would be mostly middle-aged men and women, conscientious, never late. They would be so accustomed to this routine that the hour would not seem early. A lifetime of getting up at dawn had made it no hardship (though their idea of bliss was to "turn over" on a Sunday morning). They tramped stolidly on, saying little beyond an occasional grunted greeting.

The pace quickened a little as I heard my aunts go down the entry, their clog-irons ringing on the concrete. The garden gate clanged and, as if it were a signal, other gates clanged in echo. I could now hear people on both sides of the road, the noise gradually increasing, voices calling across. The clattering rose to a high *crescendo*, no gaps of silence now; this *crescendo* lasted for several minutes. There was usually a sudden halt at this point, but I knew what to expect. Clogs rattling, hurrying; a few laughs, a shrieked warning from one girl to another—and then the final rush, when even running was not quick enough, and the clog-irons were being used as skates down the smooth footpaths.

Then—silence after the mill-hooter howled, and I could snuggle

down for another sleepy half-hour.

Anyone who wore shoes to the mill was considered "stuck-up." Clogs were part of the uniform. Some were heavy, thick objects with metal buckles on the solid built-up fronts. Some had straps, fastening with a button. All could be cleaned to a gleaming black brightness.

When the clog irons wore thin, you went to the cloggers. He had a tiny shop in the town. After school or work, you trotted along and took your place in the queue. Your turn arriving, you sat on a stool or table, swinging your stockinged feet as the clogger dealt with your footwear. As at the barber's, there was plenty of gossip, and waiting was a pleasure.

Clogs were dry and comfortable, though far from elegant. They could be used as weapons, and sometimes were—on or off the feet! The only practicable stockings to wear with them were thick, black, knitted ones. It was probably the advent of cheap silk stockings together with the mass-production of cheap shoes, which ended the clog's long reign with the Lancashire mill-lass.

There is no need to mourn the clog's passing—only a sad, sweet moment's nostalgia at the memory of that early-morning clatter, and a small sigh at the passing of a part of old Lancashire.

—Methodist Magazine

INDIAN HOME LEAGUE RALLY

By

Mrs. Colonel Samuel
Gnanaseelan

HOME League rally day is a happy day, a long-looked-for event in the Madras and Andhra Territory. What preparations the members have gone through in order to leave their village homes as early as possible! How exciting to be at the centre and see them coming from all directions! Some arrive in small groups and some in large, all alive and joyous as they march up the path, shout "Hallelujah!" and give the salute.

Some have travelled by train, others by bus, and many have walked miles in the sun along hot, dusty roads. All have their "tiffin" carriers containing their midday lunch. Most exciting of all are the groups that arrive in the open bullock carts, filled with straw, to make the seating more comfortable. Even the bullocks seem to be excited as they swing into the compound, with the women singing heartily, beating drums and playing tambourines and cymbals, with the Army flag flying. The very atmosphere becomes

charged with expectation and, after a wash and change into multi-coloured festive saris, the women look a real picture. It is gratifying to see many in uniforms of red-bordered saris and red blouses. They sit in groups under the trees and in other shady places and enjoy the food they have brought. This is a real picnic for the women and a change from the daily routine of work in the fields and elsewhere. After eating they wend their way to the hall.

The meeting starts with lively singing. Then there is great excitement as the Bible contests start. When we realize that many of these women are illiterate, it is marvellous to discover that so many have learnt the portion by heart. They learn it by having someone else repeat the verses to them.

In the Tenali Division, the Dugirala Corps league has formed a flute band. The women look smart in their uniforms and play well. The hall was packed to capacity and at the end of the meeting many stood in dedication, some moving to the front with tears streaming down their faces.

In the Bapatla rally it was a moving sight to see one woman leading another who was blind. Both were

unable to read or write, but both recited the memory portion without a single mistake.

In the Gudivada Division one woman walked down the aisle and up to the platform to give some measures of rice and a bunch of bananas as a thank offering for answers to prayer.

Two of the women from the villages were anxious to give their testimony. They said they had found the Saviour and a great change came into their lives. Even their own people found them to be new persons. They are praying for their husbands and other relations.

At every rally women stood up as a sign of dedication to Christ. (Mrs. Gnanaseelan is the Territorial Home League Secretary for the Madras and Andhra Territory in India. Her husband is the General Secretary).

WANTED

Middle-aged lady Salvationist offered free accommodation with retired officer-couple in Toronto, in exchange for light service. Phone GA. 1-2540.

* * *

Free room and board in Christian home in Toronto for woman who will do light house-keeping duties. Phone Mrs. Morrison at LE. 1-0834.

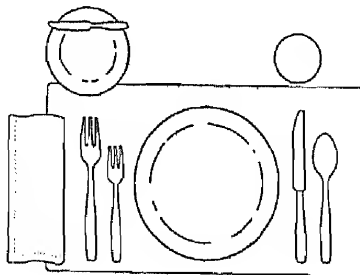


TABLE SETTING IS AN ART

A COLOURFUL, well-set table promotes good appetites. The dinner table should be a happy place. Family members should look forward to meal times together.

In order to add colour to your table use a variety of gay tablecloths, placemats and napkins. All three can be purchased very reasonably. A potted plant, a bouquet of new spring flowers, a bowl full of bright oranges or other fruit can add interest to your table.

What about the dishes and cutlery you use? Do your family rate a good set of china or plasticware, well-polished and unstained cutlery and shiny glasses or must they be satisfied with odds and ends of dishes, glasses or cutlery? This doesn't mean you must use your best spode and silver every day but a complete set of pretty, everyday dishes and cutlery would seem a very wise investment.

There are certain basic principles in setting a table, but these should serve only as a guide. The main purpose in setting a table is to give an atmosphere of warm hospitality to family and friends.

Cutlery should be placed straight

on the table about one inch from the edge of the table. Forks are placed on the left of the plate with the tines up. Knives and spoons are placed to the right of the plate with the knives nearest the plate. The cutting edge of the knife is turned towards the plate. The back of the spoon is placed on the table. Cutlery is placed in order of use from outside in.

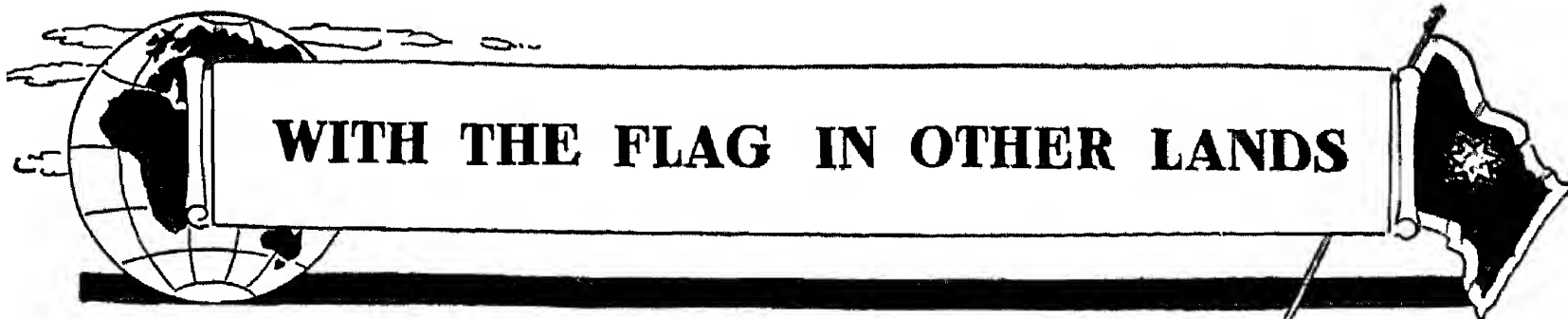
The water glass should be placed at the tip of the knife; the cup and saucer to the right of the spoons. The bread and butter knife is placed horizontally or vertically on top of the bread and butter plate.

The centrepiece should be low and not crowd the table too much. The serviettes should be folded and placed to the left of the forks.

Milk and cream should be served in pitchers not bottles, cartons or cans. Plastic or china jam and jelly containers look more attractive than cans on the table.

Children soon grow up and leave home. Will your children remember your attractive table settings and happy mealtimes together?

—Canadian Weekly Features



In 1945 the name Nagasaki became a synonym for devastation, suffering and horror. When the name crops up in conversation among Salvationists in Japan, however, as it frequently does, it is more likely that they are referring to a young dedicated Salvationist doctor than to the city on the island of Kyushu, the only connection being that the Captain was born near it on the same island.

NAGASAKI HAS A NEW MEANING IN TOKYO

A TALL, slim earnest Salvationist, Captain Taro Nagasaki, Superintendent Medical Officer at the William Booth Memorial Sanatorium, Tokyo, is as eager to give his testimony in the open-air as to treat a patient in the hospital ward.

His dedicated spirit has etched itself on his features and, although he may appear at first to be a little reserved, his radiant smile soon dispels such thoughts. His patients respect him for sacrificial labours on their behalf, and the staff for his sincere Christian witness.

The Captain has the rare distinction of being able to trace his spiritual heritage back to the very commencement of Protestant witness in Japan.

HERITAGE

When Japan was opened up to the West in the middle of the last century, the freedom to propagate Christianity was also granted. The first Christians to enter Japan, however, were laymen, Christian educators teaching at Japanese schools and colleges. One such man was Dr. William Clarke, who founded an agricultural college in the city of Sapporo, capital of Japan's northernmost island, Hokkaido.

The Captain's grandfather was a student at this college and imbibed the teachings of Christ as well as



agricultural knowledge. He became a good Christian and an excellent agriculturist, and received a citation from the Emperor for his production of a new type of rice plant. Dr. Nagasaki's father carries on the Christian tradition and wields a great influence as Professor of Philosophy at the Women's Christian College, Kyushu.

The Captain's first contact with the Army came in 1948 when he was an undergraduate at Kyushu University. Commissioner Masuzo Uyemura (R.), then Territorial Commander, was invited to speak to the students and faculty of the university while on a campaign in

Kyushu. His challenge to them to dedicate their talents to the service of Christ resulted in a number kneeling at the Mercy-Seat erected in that hall of learning. Taro Nagasaki was among them.

The young student sensed immediately that his destiny lay with the "Kyu-Sei-Gun" (the "Save the World Army") and he linked up with the nearby corps. The Corps Treasurer, an important businessman in the city, helped the young convert over a number of difficulties in the early days of his discipleship. The more the young student learned of the Army, the more he loved it, and at the same time a great longing was born to co-operate with God in the healing of bodies and saving of souls.

SCHWEITZER

It was about this time that he was introduced to the writings and work of Dr. Albert Schweitzer, and these greatly influenced him and helped him to make decisions affecting his life. He also came into touch with Dr. Minoru Nomura, who translated some of the works of Albert Schweitzer and who was serving on the staff of the William Booth Memorial Sanatorium.

After graduation from Kyushu University, he served for a time as an intern at the famous St. Luke's Hospital, Tokyo. Despite the great demands made upon his strength and time, the young doctor was able to continue his Salvation Army activity and widen his contacts with Salvationists.

WITNESS

The Salvation Army in Tokyo impressed the young man, and he in turn impressed Tokyo Salvationists with his ready and forthright testimony. He felt that he should enter The Salvation Army Training College; it seemed to him the logical outcome of his decision at the Mercy-Seat in the University at Kyushu.

However, this was not to say that the path was easy for him. The path to officership was strewn with many temptations, one being the



alluring prospect of a successful practice and the material rewards that would follow. The opposition of his parents on first hearing of his decision was overcome when he explained the way that God had been leading him.

After commissioning he was appointed to the William Booth Memorial Sanatorium, where he has served for the past seven years. The Captain testifies: "How grateful I am to have been saved from sin and cleansed by the Blood of Christ to serve people who are suffering. What a privilege is mine to be an officer of The Salvation Army. 'Hereby perceive we the love of God, because He laid down His life for us: and we ought also to lay down our lives for the brethren'."

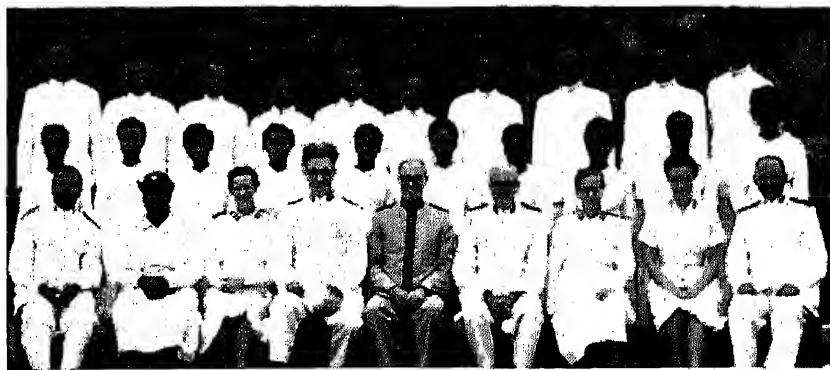
—Wm. Banks, Captain

SELF-HELP IN PAKISTAN

SALVATIONISTS in Pakistan are readily accepting the responsibility of providing for the needs of their own corps, rather than relying on external sources of income. The soldiers of Ranchore have recently put 100 rupees toward the cost of an auto-cycle for use by the commanding officer. From Hyderabad comes news of a 700-rupee scheme to improve the corps hall and officers' quarters, the money to be raised locally.

One Salvationist at Karachi Central Corps heard that a clock was needed for the hall. He vowed that if the clock was not on the wall by a certain date he would purchase it himself. It took him some time to save enough money from his wages as a railway cleaner, but one Sunday afternoon, true to his promise, he stepped forward with the clock he had bought.

CANADIANS MEET IN NIGERIA



During his visit to Nigeria as the Army's representative on the central committee of the World Council of Churches, Commissioner Clarence Wiseman, who is a Canadian, visited the training college at Lagos, where Major W. Davies, another Canadian, is the Principal. In addition to cadets and college staff pictured here, are Commissioner Wiseman (centre, front row); on his right, the General Secretary and Mrs. Lieut.-Colonel H. Dahlstrom, and, on his left, the Territorial Commander and Mrs. Colonel E. John, and Major and Mrs. Davies.

Three New Schools Opened

Premier of Newfoundland Speaks



The Hon. J. R. Smallwood, Premier of Newfoundland, speaks at opening of new school.

WINDSOR

THE official opening and dedication of the new ultra-modern W. Bramwell Booth Memorial Central High School was conducted at Windsor, Nfld., recently. Guest speaker was the Honourable Dr. J. R. Smallwood, Premier of Newfoundland, with Colonel G. H. Higgins, Provincial Commander, assisting him in the opening and dedication. Other government and municipal officials, as well as those connected with local education, occupied positions of honour on the platform.

The keynote speaker for the evening, Premier Smallwood, paid tribute to The Salvation Army and its work in Newfoundland. He said that this was the ninth school that the Army has built and opened in the province since September, 1964. A total of 900 schools have been built in the province since Confederation.

Referring to the great revolution in education, he pointed out that the Army was certainly playing its part. The Premier wished the staff and students even greater success in their future endeavours.

Chairman for the proceedings was Colonel Higgins, who was introduced to the capacity audience by the School Principal, Mr. Thomas Lush. In a few well-chosen words Colonel Higgins praised the school board for its untiring efforts over the past several years.

Keys to the new high school were first presented to Mr. W. C. Woodland, B.Sc., Salvation Army Superintendent of Education, by Mr. H. C. Simms, the contractor. Mr. Woodland then passed the keys and the responsibility for the high school over to the chairman of the school board, Mr. Leonard Butt, J.P.

The service of dedication was conducted by Colonel Higgins, with the audience making the appropriate responses.

Next speaker on the agenda was Mayor A. Peddie, M.H.A., who extended civic greetings on behalf of the Windsor Town Council. He stressed the fact that The Salvation Army could feel very proud of this new high school and that civic officials were most appreciative of this concrete indication of its faith in the future of the town.

Prior to the Premier's address members of the school choir rendered an appropriate selection.

PETERVIEW

A MODERN Salvation Army school was opened recently at Peterview, Nfld. This fast-growing town can now boast of excellent properties, with a new citadel, new officers' quarters and a new eight-classroom school.

The official opening took place with Major Arthur Pike, Divisional Officer for Central Newfoundland, as chairman. The Hon. B. J. Abbott, Minister of Municipal Affairs and Supply for the District, gave the address and officially declared the new "Peterview Academy" open.

Mr. W. C. Woodland, Superintendent of Education, accepted the keys from Mr. H. C. Simms, the contractor, who in turn passed them to Headmaster W. B. Thompson, chairman of the school board. Envoy R. W. Abbott, the principal, proposed the vote of thanks.

Others participating included Envoy P. Williams, Principal of Botwood Academy, who read from the Scriptures; and Captain Bramwell Thorne, corps officer, who offered the opening prayer. The school auxiliary served a buffet luncheon to the guests.

A staff of eight Salvationist teachers, including Envoy Abbott, teach all grades from kindergarten to grade eight—totaling 250 pupils. —R.A.



Mr. W. C. Woodland (right) presents keys of new school to Mr. L. Butt at Windsor, Nfld.

SPRINGDALE

A NEW six-room elementary school at Springdale, Nfld., was opened recently by Major Arthur Pike, Divisional Officer for Central and Western Newfoundland.

Present for the official opening was Mr. W. C. Woodland (Secretary, Temple Corps), Salvation

Cadets' Activities at Ontario and Newfoundland Corps

PARLIAMENT STREET—The cadets witnessed the signing of covenants in the holiness meeting, in which many soldiers promised to give "time, talents, means and influence" to God for the advancement of His Kingdom. Three persons sought Christ in the salvation meeting. One was a young lady for whom the corps has prayed for a long time, and the other two were a mother and her daughter, originally attracted by an open-air meeting, and visited by one of the cadets. A visitation contact said that she is now well grounded in the church, and has set up a family altar. This came about as a result of an open-air meeting, a visit last year by a cadet, a follow-up this year, and attendance at the Army for a meeting. A mother dedicated her children, ages six, nine and thirteen, to God in the salvation meeting. For over ten years this woman has been away from God, but is now attending meetings.

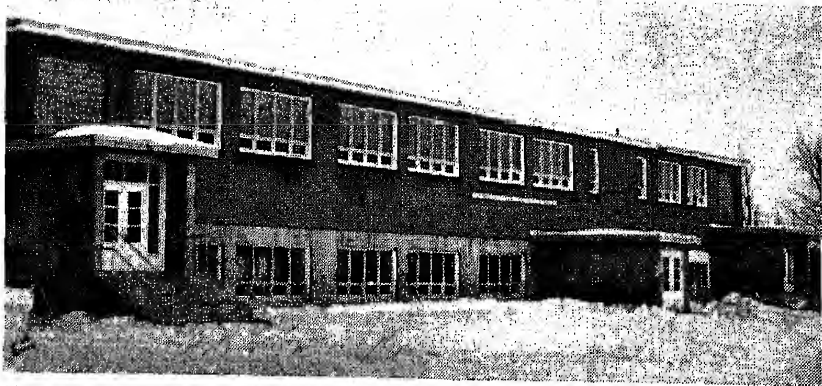
PICTON CORPS — Three married couples of the "Proclaimers" Session, with Captain and Mrs. Earl McInnes, visited Picton recently. Homes were visited and taverns and dance halls invaded. The Saturday evening meeting concluded with three seekers. Sunday afternoon fellowship with the young people took the form of a discussion on many vital phases in Christian living. In the salvation meeting one person came to the Lord.

KINGSVILLE—Under the leadership of Captain Audrey Wilson, the cadets held a youth rally on Saturday evening. On Sunday the cadets took part in the company meeting, visitation, open-air meetings, holiness and salvation meetings, and a fire-side meeting. Through visual aids, a flash-card story, etc., the

Army Superintendent of Education, who brought greetings.

Others who spoke included Y.P.S.M. Frazer Banfield, Salvation Army Supervisor of Schools; Mr. Munn Paddock, the District School Supervisor; and Mr. Roger Simmons, a former principal. Prominent business men of the community also attended.

Brigadier Clayton Thompson, corps officer, served as chairman, and the Springdale Corps Band (J. Rendell, Bandmaster) provided the music.



The new W. Bramwell Booth Central High School recently opened at Windsor, Newfoundland.

Gospel message was proclaimed in word and truth.

LEAMINGTON—Upon their arrival the cadets, under the leadership of Captain Barbara Voysey, braved the storm in an effort to contact the people on the streets and in the stores, inviting them to attend the weekend's meetings. Saturday afternoon a children's meeting was held, and in the evening a youth rally was conducted along the lines of a "football final." From the "talk with the coach" (prayer times), to the "pep talk" (the message), the young people present were challenged to play the game of life with Christ as their Coach. A full day's activities was held on Sunday, commencing with a knee drill, and finishing with a fireside hour following the salvation meeting.

DUCKWORTH STREET — Women cadets, as a result of "door to door" visitation, were able to attract a large number of teen-agers to the weekly young people's meeting. With an interesting theme, "Animal Day," the cadets proclaimed the "Good News" in language the young people could understand. The Wednesday night meeting featured the "old time Army" and had for the slogan, "Come Alive for Christ in '65!" Well attended Sunday meetings were conducted by Major and Mrs. Abram Pritchett. The day came to a fitting climax when three seekers knelt at the Mercy-Seat seeking salvation, and one person renewed his vows to God.

MUNDY POND—Men cadets specialised at this corps on a recent weekend. Inclement weather hampered many regular attenders, but the day proved to be a profitable one. Conviction was evident in the salvation meeting. The afternoon young people's meeting was well attended, and the attention of the children indicated to the cadets the reception their message was getting as they centred their meeting around the topic, "The Word is the Way."

MOUNT PEARL—A group of "Proclaimers," with Lieutenant Harvey Pilgrim, visited this corps. The theme, "Ships of the Bible," held the attention of the young people in the afternoon meeting, and the cadets were able to impart divine truths.

Extra seats had to be brought in to accommodate the crowd that gathered for the salvation meeting.

CITADEL CORPS—"Defenders of the Faith" Cadets gathered for prayer before the holiness meeting. The Holy Spirit was present throughout the day, and the cadets came away feeling the meeting had been worthwhile. In the afternoon, women "Defenders" joined the women "Proclaimers" and conducted an enjoyable "old time army" meeting at the Glenbrook Girls' Home, while the men "Defenders" joined the league of mercy workers and assisted in conducting a service at the penitentiary. At night the cadets led a period of "singspiration" before the salvation meeting and shared in the leadership.

THIS WEEK'S COMMENT: The Christian should never know when he is beaten. He should be pressing on to victory. When he cannot sing of what IS, he should sing of what is TO BE. He is ever hopeful.

* * *

LEADERS ON THE WING: As I type my notes this week, the Territorial Commander and Mrs. Commissioner Edgar Grinsted are en route to Bermuda on their initial visit. Our Bermudian comrades will give them a real "hallelujah" welcome. The itinerary includes the youth council weekend and other meetings. On conclusion of these notes, my wife and I are leaving for Western Canada for youth councils in Vancouver and Calgary, "Day with the Word of God" meetings in Victoria and Vancouver, and so on.

* * *

ANTI-SUICIDE BUREAU: A journalist had been assigned to do some research on the subject of loneliness for one of Canada's magazines. He visited the offices of several societies which deal with the subject of "lonely citizens and how to help them". After accumulating much data, he thought of The Salvation Army's Anti-Suicide Bureau in Toronto, and telephoned for an interview. His first question was, "What reasons, do you think, make people

THE CHIEF SECRETARY'S COMMENTS

NEWS ITEMS FROM ACROSS THE TERRITORY

Gathered by Colonel H. G. Wallace

contemplate suicide?" The officer took out a statistical sheet from his file. In it were enumerated the major causes which the Army considers are contributing factors: mental and marital problems, alcohol, ill-health, unemployment, loneliness. The newspaperman was surprised, and said that the Army was the only organization which legislated for this very serious problem. We were glad to be of help.

* * *

NEWS FROM THE YOUTH DEPARTMENT: In looking over the latest reports that have come to my desk, it is encouraging to note that 671 junior soldiers were enrolled at the last junior soldiers' Day of Renewal, swelling the number of junior soldiers in the Canadian Territory to over 10,000.

The Decision Sunday report indicates that 922 seekers were recorded, and we give God glory for these young lives!

* * *

SPONSORSHIP OF NATIONAL OFFICERS to the centenary celebrations in London, Eng-

land, is endearing itself to many friends and I am happy to acknowledge receipt of donations as follows:

| | |
|------------------------------------|------|
| Anonymous | \$25 |
| Newfoundland Hopedale Sunset Lodge | 15 |
| Brigadier and Mrs. R. Bamsey | 10 |
| Brigadier and Mrs. N. Bell | 10 |
| Mrs. F. Carlsson | 2 |

* * *

MISSIONARY REINFORCEMENTS: Captain and Mrs. Donald Dean, our latest Canadian contributions to the missionary field, leave for their appointment in Tanzania, in East Africa, from New York on the "Queen Mary" on March 3rd. Travelling via England, the Captain and his wife and son leave England on March 18th. All Canadian comrades will remember our young friends as they take up this service in East Africa, where the need is so great.

* * *

THE PRIME MINISTER OF ZAMBIA, Kenneth Kaunda, makes a cordial reference in his

recent book, "Zambia Shall Be Free", to his link with The Salvation Army in his own country. He writes: "During the early part of 1958 I suffered a good deal from illness. I had one terrible journey from the Eastern Province, when my lungs became full of dust, and The Salvation Army doctor at Chikankata, Dr. Sidney Gauntlett, did much in helping my recovery. On his busy rounds of the wards, he would stop at my bedside for long and interesting discussions. I am glad to count him still among my friends."

* * *

CENTENARY 100 DAYS: The period between the Watchnight Service when the "Territorial Centenary Programme" was launched, until April 10th, the anniversary of the Founder's birthday, is being used to considerable advantage in all divisions in the territory. In that a programme of special meetings is being held. Reports coming to hand tell of much interest and blessing.

* * *

THIS WEEK'S PRAYER: "My dear Lord, Thou who didst say while standing in the shadow of the cross, 'Be of good cheer, I have overcome the world', help me this day to press on to yet greater victory in my spiritual life. Amen."

CENTENARY EASTER MEETINGS

—TORONTO—

Conducted by

GENERAL FREDERICK COUTTS

assisted by

THE TERRITORIAL COMMANDER
AND MRS. COMMISSIONER E. GRINSTED

The Chief Secretary and Mrs. Colonel H. Wallace

THURSDAY, APRIL 15

8:00 p.m. — WELCOME MEETING in Massey Hall

GOOD FRIDAY, APRIL 16

10:30 a.m. — CALVARY MEDITATIONS in Massey Hall

7:30 p.m. — CALVARY MEDITATIONS in Cooke's Church

SUNDAY, APRIL 18

6:45 p.m. — EVANGELISTIC RALLY in Massey Hall

Public meetings at other centres conducted by

GENERAL COUTTS

MONTREAL

Saturday, April 17, 8.00 p.m.
Welcome Meeting in Montreal Citadel

HAMILTON

Sunday, April 18, 10.45 a.m.
Holiness Meeting in Westdale Collegiate

PRAY FOR THESE GATHERINGS!

BRIGADIER AND MRS. ROGER THIERSTEIN CONCLUDE ACTIVE SERVICE



BRIGADIER and Mrs. Roger Thierstein retired recently after a combined total of more than ninety years' service. Roger Thierstein was born in Switzerland and came to Canada in his youth, settling in Saskatchewan. He was converted in the town of Humboldt, enrolled as a soldier, and entered the training college in Winnipeg in 1919. His Army service since that time has taken him to many parts of Canada, as well as to the Far East and to Europe.

In 1924 the then Captain Thierstein was married to Captain May Davis, who came out of Calgary Citadel Corps and had served as an officer in Western Canada for five years. As married officers they held many appointments in the field before being transferred to the Public Relations Department.

Appointed To Korea

Volunteering for missionary service, Adjutant and Mrs. Thierstein were appointed to Korea, where they worked for three years. Returning to Canada, they served in some of the leading corps, including Ottawa Citadel, Dovercourt Citadel and Hamilton Temple. Then followed service with the Canadian troops in Canada, England, and on the continent for over two years.

Upon cessation of World War Two the Brigadier was appointed superintendent in several men's social service centres, serving in Quebec City, Edmonton, Hamilton and Victoria, from which appointment he retired temporarily because of ill health in 1960.

On regaining his health the Brigadier was able to return to active service and was appointed to the Correctional Department in Victoria, where he remained until reaching retirement age.

Looking back over their career, the Brigadier states that their missionary period in Korea was enjoyed most of all. They revelled in pointing the non-Christian peoples to the Lord Jesus, and were sorry when their period of usefulness there was cut short owing to the disturbed condition of the country.

In connection with the retirement of the Thiersteins, the Correctional Department Secretary, Lieut.-Colonel Frank Moulton, has written as follows: "I have known something of the excellent service of these comrades through the long years as successful corps officers. I can now add my tribute covering their latter years in the field of Correctional Services—a service that has been marked by their devotion, keen vision and painstaking application to duty. In addition to the useful skills the Brigadier developed in his contacts with the prisoners and officials, he maintained a true spirit of Salvationism and always gave evidence of Christian qualities that made his work rewarding and effective."

MAN WANTED

Position available for Salvationist television repairman, preferably bandsman. Reply to the Commanding Officer, Captain Wm. Hansen, 57 Church Street, Flin Flon, Manitoba.

TERRITORIAL YOUTH LEADER VISITS MARITIMES

Brigadier Douglas Sharp welcomed at five centres

The Territorial Youth Secretary, Brigadier Douglas Sharp, conducted a tour of the New Brunswick and Prince Edward Island Division recently.

His first stop was at Fredericton (Captain and Mrs. Archie Peat). A supper with the young people's workers had been arranged in the newly-opened citadel and following a welcome to the new Divisional Youth Secretary, Captain David Luginbuhl, Brigadier Sharp challenged the assembled workers to reach, teach and win new young people for Christ and the Army. In the public meeting which follow-

ed, a number of the young people took part, including the timbrel brigade, singing company and the band. Prayer was offered by Corps Cadet Guardian Mrs. A. Israel, and Corps Sergeant-Major and Mrs. Hornibrook sang a duet. Brigadier Sharp in his Bible message directed a forthright challenge to both young and old to commit themselves fully to Christ and work for the winning of others.

In Saint John, the divisional centre, "Day with the Word of God" meetings coincided with Brigadier Sharp's visit. The Divisional Commander and Mrs. Brigadier Basil

Meakings led these special gatherings. In the afternoon meeting, Aux.-Captain M. Lorier led the responsive Scripture reading and Captain Ruth Wells rendered a vocal item. The Territorial Youth Secretary spoke of the relationship between the influence of the home and the church. Mrs. Brigadier Meakings gave the Bible message and emphasized the tremendous responsibilities facing both parents and young people's workers in influencing those in their care to follow Christ. In the evening meeting, the Citadel Corps Officer, Brigadier Arnold Hicks, offered prayer and the Divisional Commander introduced and welcomed both Brigadier Sharp and the new Divisional Youth Secretary and Mrs. Captain Luginbuhl. Lieutenant Gilbert St. Onge, of the West Side Corps, led the responsive Scripture reading and Brown Owl, Mrs. William Nodwell brought greetings on behalf of the young people of the city. Lieutenant Fred Beach, of Brinley Street Corps, sang and Brigadier Sharp gave a stirring Bible message.

Challenge and discussion

At Sussex, the Corps Officer, Captain Alan Neelon, had arranged for the T.Y.S. to meet a group of youth leaders in the community at a dinner meeting. As well as others on behalf of local service clubs, representatives from the ministerial association, municipal council, police department, scouts, cubs, minor hockey and baseball organizations were present. In his forthright address, Brigadier Sharp stressed the need for leaders in every phase of youth endeavour to lead the boys to God. His challenge provoked a great deal of discussion and the previously planned one hour meeting lasted more than two hours. The group resolved to meet again and come to grips with the challenges that had been presented to them.

Young people's workers of the Sussex Corps met for a supper meeting and again a challenge to faithfulness and the salvation of the young was made. In the evening a public meeting was held and the timbrel brigade and singing company participated.

At Spring Hill, Captain and Mrs. William Head welcomed the visitors at a young people's workers supper and discussion meeting. Later a public meeting was held and in addition to providing several items, young people responded enthusiastically in the testimony period. Brigadier Sharp in his Bible mes-

(Continued on page 12)

Enthusiasm and Ready Response at Toronto Junior Councils

MORE than 350 enthusiastic young people from thirty-two corps in the Metropolitan Toronto Division gathered for annual Junior Councils at Danforth recently. This age group represents tremendous potential for the Kingdom and the Army, and the young people's keen attention and ready response to all that took place was an indication of their spiritual awareness.

The day's activities were planned by the Divisional Youth Secretary and Mrs. Major Joe Craig, assisted by a group of young people's workers. Special guests for the day were Captain and Mrs. Arthur Waters. The Captain is the Divisional Youth Secretary for Northern Ontario. The Divisional Commander, Lieut.-Colonel Neil Warrander, greeted the young people and assured them of his prayerful interest in the day's proceedings.

Although weather conditions outside were cold, the two sessions were warm with youthful participation, hearty singing and inspiration throughout. Assisting throughout the day was a group of cadets under the leadership of Captain Earl McInnes. The playing and singing of the college "combo" was particularly appreciated by the young folk.

In the morning session, under the leadership of Y.P.S.M. Edward Lees, of East Toronto, the corps east and west of Yonge Street showed their knowledge of God's Word as they competed in a sword drill. Mrs. Captain Waters led a responsive Scripture reading, and Bruce Taylor, of West Toronto, brought blessing with his vocal message, "I'd rather have Jesus". Also assisting in the morning session were Major Calvin Ivany and Mrs. Captain Donald Ritson. Captain Waters readily caught the attention of the young people and, aided by some visual lessons, made all aware of the importance of following the Lord sincerely.

Exceptional talent

In between sessions a happy lunch hour was spent as the young folk shared food and fellowship together.

Prior to the afternoon session Captain William Kerr led a lively song period. Y.P.S.M. A. Rice, of Fairbank, prayed, and Mrs. Major Craig led the responsive Scripture reading. Once again the cadets' "combo" added much to the spirit of the meeting with their two numbers.

Two youthful soloists made all aware of the exceptional talent among young people in the division.

(Continued on page 12)

TROUBLESOME TEXTS

By CAPTAIN BRAMWELL TILLSLEY, B.A.

LUKE 18:19—"And Jesus said unto him, Why callest thou Me good? none is good, save One, that is, God."

THESE words form the reply of Jesus to the rich young ruler when this fine young man asked; "Good Master, what shall I do to inherit eternal life?" In an age when the divinity of Christ is being challenged we need to look more closely at our text, for on the surface it would appear that Jesus Himself disclaims His deity. Taken by itself, it would seem logical to state that here Jesus said, "I am not God." However, that which seems logical is not always correct and the remainder of the narrative would indicate that that is true of this statement. Our text is relative to the circumstances, and to the individual to whom it was spoken.

In reply to the young man's question, Jesus cited a number of commandments. "All these have I kept from my youth up," was the ruler's response. This was highly commendable, of course. However, if time is taken to examine these commandments, you would find they are all social precepts and deal with our relationship with our fellow man. This means that even an atheist could conceivably say this much. Up to this point, the commandments dealing with our relationship to God were not mentioned. When Jesus added, "Yet lackest thou one thing," it is implied there was something marring the young man's relationship with God. He had set up a substitute "God." The command to "Sell all that thou hast" was a command to smash his idol. Having said this, Jesus did not add, as we might expect, "SERVE GOD," but rather "FOLLOW ME." The Master was unwilling to allow words such as "good" to be used of Him unless people properly recognized the Person to whom they were addressed. If you want true life, you must submit yourself to God. According to this narrative, this is accomplished when we yield to the Lordship of Christ, for "I and My Father are one" (John 10:30).

Like so many in our own generation, this young man went through life with the idea that goodness is achieved rather than received. The Master had but one challenge: "FOLLOW ME." The word for "follow," AKOLOUTHEIN, has at least five different though related meanings. It is used of a soldier following his captain; the slave accompanying his master; obedience to the laws of a state; the acceptance of advice from a counsellor; the following of a teacher's line of argument. Thus to follow Christ means yielding everything of body, mind and spirit. In this manner, we can experience that for which the young man was seeking—ETERNAL LIFE. Our text, then, interpreted by its context, reveals the deity of Christ. He did not say "I am not good," but rather "I AM GOD."

AN EXAMPLE OF INDUSTRY

JOHNSON Wesley travelled 250,000 miles on horseback, averaging twenty miles a day for forty years, preached 40,000 sermons, produced 400 books, knew ten languages. At eighty-three he was annoyed that he could not write more than fifteen hours a day without hurting his eyes, and at eighty-six he was ashamed he could not preach more than twice a day. He complained in his diary that there was an increasing tendency to lie in bed until 5:30 in the morning.

NEW Y. P. LOCALS AT WOODSTOCK, N.B.

IN a recent meeting at Woodstock, N.B., Bandsman B. Bulmer and Carol Kinney were commissioned as Young People's Sergeant-Major and Record Sergeant respectively. The Corps Officer, Captain Ray Nelson, conducted the ceremony. Mrs. Captain Nelson and Corps Sergeant-Major Gerald Sproul also participated.



THE MAGAZINE PAGE

Are You Up to Date on First Aid?

If you were up to date on first aid during the early 1800s, you knew the best way to give artificial respiration: Hang the victim upside down from the branch of a tree!

Not only was this the accepted treatment — it had been used for hundreds of years.

First aid practices have come a long way since this method was recommended. Yet, first aid is still an everchanging science, as new discoveries make certain practices out of date.

For example, were you ever taught to apply butter to a minor burn? Of course, you were. But modern first aid practice suggests you keep the butter in a refrigerator and simply apply a dressing to the burn. A sterile gauze bandage not only reduces pain (by keeping air from the wound), but also reduces the chance of infection.

Perhaps you remember the importance of a tourniquet in stemming a flow of blood. The accepted procedure was to apply a tourniquet to the nearest artery above the wound and tighten it. Then, the tourniquet was loosened every twenty minutes or so to prevent gangrene.

A Last Resort

Today, a tourniquet is considered a last resort and is never to be loosened without the approval of a physician. They have found that in a seriously bleeding patient, the loosening of the tourniquet often caused shock.

The most far-reaching change in first aid, however, is in the area of rescue breathing or artificial respiration.

In days gone by, before a victim was hung from a tree, he had air blown into his lungs with a fireside bellows (16th century); was buried upright in sand with only his head exposed (early 19th century Russian method); or was thrown over a trotting horse as his rescuer ran alongside to make sure the victim did not fall off (frontier American).

Then, of course, there was the "over the barrel" method, famed from cartoon and song.

Many of these old fashioned techniques had some merit, but one trouble was that a horse was not always available; perhaps a barrel was nowhere to be found; and a fireside bellows could rupture the lungs.

The most serious drawback, however, was that they failed to realize the importance of getting oxygen

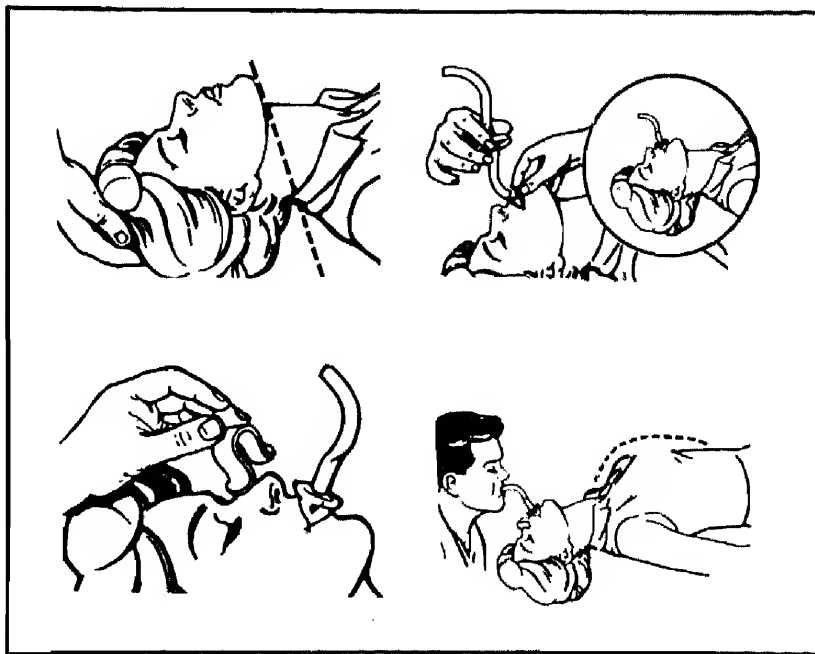
to the brain as quickly as possible. For example, if the brain is deprived of oxygen for as little as three minutes, irreparable damage may occur which could result in the victim spending the rest of his life as a "vegetable." If the victim goes without oxygen for only twelve minutes, the chances of his living are only 1 in 10,000. Those are pretty bad odds.

Perhaps the most widely known method of artificial respiration was the one which advised the victim be turned on his stomach while the rescuer straddled him and applied pressure to the rib cage, thus moving the diaphragm. This method was reliable in certain cases, but potentially dangerous in many accident cases where the victim had

Mouth to mouth breathing often seemed repugnant to many would-be rescuers because it required the rescuer to literally breathe into the victim's mouth by placing his lips over the victim's lips. Then, too, it required a two-handed procedure which many rescuers found too difficult to perform.

Perhaps the most serious drawback to mouth to mouth breathing was that the victim may not receive enough pure oxygen — the life saving force. The air we breathe, for example, contains only twenty-two per cent oxygen. After we inhale air, then exhale it into a person who has stopped breathing, the victim is getting precious little oxygen.

This entire technique has been modernized and refined by a newly



broken bones. A refinement, where the rescuer knelt in front of the victim, was also not suitable in all cases.

Today, mouth to mouth breathing is widely recommended as the best method for restoring a victim's breathing.

Anyone, at any time, may be called upon to help revive a person who is unable to breathe for himself. This is especially true since research has shown the need for artificial respiration in a great many cases — not only drowning and asphyxiation. Heart attack victims, asthmatics, diabetics, among others, can — and do — often require rescue breathing.

developed rescue breathing kit which contains an airway tube, a nasal clamp, and, most vital of all, a one hour supply of pure oxygen in a small, steel sphere about the size of a grapefruit. The sphere is accompanied with a face mask by which a simple snap releases a controlled flow of oxygen. By releasing the pressure against the mask, the oxygen flow is stopped.

The importance of having pure oxygen available is that the rescuer can breathe in oxygen, thus increasing the amount of this vital element which he exhales into a victim. When the victim is revived and able to breathe for himself, the oxygen sphere can be transferred and he

can breathe in pure oxygen, rather than the twenty-two per cent which is in the air.

Many police departments have equipped their patrol cars with this new kit. Institutions like hotels, summer camps, recreation areas — in a word, places where people congregate — are now installing the oxygen kit because they realize that emergency breathing must be started immediately.

A victim cannot afford the luxury of a ten or fifteen minute wait while an ambulance arrives. Within five minutes after breathing has stopped — regardless of the cause — the victim must have oxygen!

Some physicians are training wives and children in rescue breathing and external (closed chest) cardiac resuscitation. This may stun you but, of the thousands of heart attack victims who die each year, many die needlessly, one leading cardiologist feels.

If emergency breathing, along with closed chest resuscitation, can be started soon enough after a heart attack occurs, doctors estimate that a million lives could be saved.

ESTIMATES AND ECONOMICS

Censuses taken in eleven developing countries during 1960 and 1961 turned up a total of fifty-three million more people than had been estimated! For instance, Ghana's population was twenty-six per cent larger than the official estimate.

Recent increases in population growth rates account for most of the surplus. Economic development plans in these countries must now be extensively revised to include these newly counted citizens.

THE BIG AND THE SMALL

The ten largest countries combined have 2.1 billion people—about two-thirds of the world total. But there has recently been an increase in the number of very small countries, reports the Population Reference Bureau, Washington, D.C. Some of the smallest countries have populations less than that of Milwaukee, Wisconsin; Gabon, Kuwait, Luxembourg, Iceland, Mauritius, Cyprus and Bhutan.

ASIA'S DOMINANT POPULATION

Asia, with one-fifth of the earth's land, has more than half its total population. India alone has more people than all of Europe and more than the entire Western Hemisphere.

Only two of the seven most populous countries in the world are non-Asian. The seven, in order of population, are China, India, the USSR, the United States, Indonesia, Pakistan and Japan.

A United Centennial Service

will be held at
ST. PAUL'S ANGLICAN CHURCH
227 Bloor St. E., Toronto.
SATURDAY, APRIL 10 — 8 p.m.

OFFICIAL GAZETTE

APPOINTMENTS—
Captain Lorraine Luxford, Terrebonne Heights
Lieutenant Donald Copple, Port Colborne
Lieutenant James Struthers, Bridgewater

Edgar Grinstead
Territorial Commander

COMING EVENTS

Commissioner and Mrs. E. Grinstead

Victoria: Sat-Sun Feb 27-28
Vancouver: Mon-Wed Mar 1-3
Chatham: Sat-Sun Mar 6-7 (Youth Councils)
Toronto: Mon Mar 8 (Annual League of Mercy Dinner)
Toronto: Sat-Sun Mar 13-14 (Youth Councils)
New York: Fri-Mon Mar 19-22
Saint John: Sat Mar 27

Mrs. Commissioner E. Grinstead

Toronto Bramwell Booth Temple: Fri Mar 5 (Women's World Day of Prayer)
Toronto Training College: Tues Mar 16 (Home League Institute)
East Toronto: Tues Mar 23

Colonel and Mrs. H. G. Wallace

Oakville: Sun Feb 28
Training College: Wed Mar 3 (Youth Institute)
Quebec: Fri-Sat Mar 5-6
Ottawa: Sun Mar 7
Toronto: Mon Mar 8 (Annual League of Mercy Dinner)
Toronto: Fri Mar 26 (United Holiness Meeting)

Colonel and Mrs. C. Knaap

Toronto: Mon Mar 8 (Annual League of Mercy Dinner)
Colonel and Mrs. A. Dixon: Mid-Ontario division, Mon-Thurs Mar 1-4
Lieut.-Colonel L. Pindred: Victoria, Sat-Sun Feb 27-28
Lieut.-Colonel W. Ross: Galt, Sun Feb 28
Lieut.-Colonel A. Simesters: Dunsmuir, Mon Mar 1; Hamilton Temple, Sun Mar 7; Barton Street, Sun Mar 14
Brigadier W. Hawkes: Cobourg, Sun Feb 28
Major K. Rawlins: Brampton, Sat-Sun Mar 13-14; Woodstock, Sat-Sun Mar 20-21

SPIRITUAL SPECIALS—

Lieut.-Colonel J. Wells: Ridgeway, Sat Feb 27-Mon Mar 1; Welland, Fri-Tues Mar 19-23
Captain W. Clarke: Newcastle, Thurs-Wed Feb 25-Mar 3; Whitney Pier, Fri-Sun Mar 5-14; Yarmouth, Fri-Sun Mar 19-28

NEWS AND NOTES

The father of Lieutenant Sidney Brace, Corps Secretary Hayward Brace, of Green's Harbour, Nfld., was recently promoted to Glory.

The father of Captain Carl Bowes, of Lindsay, Ont., has passed away after a lengthy illness. Mr. Bowes was eighty-four years of age and lived in Peterborough.

WHY NOT PASS THIS COPY OF "THE WAR CRY" TO SOMEONE ELSE?

YOUTH LEADER VISITS MARITIMES

(Continued from page 10)

sage called for a renewed dedication to God.

It was the young people's annual weekend at Moncton Citadel, Major and Mrs. John Horton, and on the Saturday afternoon a toboggan party was held followed by refreshments and a "Happy Hour" conducted by the Divisional Youth Secretary. In the evening programme arranged by Y.P.S.M. Mrs. N. Greenfield, Candidate Mavis MacDonald prayed, after which the week-end visitors were welcomed. Included in the programme were items by the Timbrel brigade, singing company, primary, Y.P. band and an effective dramatic sketch, "A little child shall lead them". On the Sunday morning the visitors participated in a meeting at the Moncton Eventide Home (Major James Amos) and the company meeting. The holiness meeting

was broadcast over the local radio station. Taking part were the singing company and the young people's band. Bandsman Rowland Amos and Candidate Mavis MacDonald each gave an effective witness. A feature of the meeting was a period of public dedication for workers.

Before Brigadier Sharp spoke, the songster brigade gave an effective rendering of the selection, "Heavenly Love Bestowed". In the afternoon the young people's workers spent a useful period discussing their respective responsibilities. The Brigadier gave a Leadership Training presentation and a profitable discussion ensued. Following the evening meeting a discussion with the corps cadet brigade and leaders was held. During the five-day visit of Brigadier Sharp hundreds of hearts had been challenged and inspired to greater service to Christ.

TORONTO JUNIOR COUNCILS

(Continued from page 10)

Leslie De'Ath, of Danforth Corps, rendered a fine piano solo, and Gordon Adnams, of Willowdale, with the aid of his guitar, sang "When Jesus comes to you".

There was keen competition again as East vied with West in a Bible quiz led by Y.P.S.M. Jack Burch, of West Toronto. The eagerness and enthusiasm displayed by the young people in the period of witness, led by Major Craig, spoke well of this age group as effective witnesses for Christ.

Captain and Mrs. Waters brought an amusing musical-saw number, after which the young people settled down to the serious challenge of the

song led by Mrs. Waters, "Hear His Voice today". Captain Waters' message, geared to this age group, induced rapt attention among the young people, as they considered the challenge, responsibility and privilege that is theirs as "soldiers of Christ".

There was a ready response to the appeal, and more than fifty delegates made their way to the penitential-form, some to renew their dedication to God and others making their first decision for Christ. Hearts were stirred as the young folk prayed and made important decisions to follow and grow in grace and in the knowledge of their Lord and Saviour, Jesus Christ.

AT THE TRADE

Dear Friend,

We are now well into our Centenary Year and we would hope that you won't overlook the fact that we have a fairly good number of different things especially made for our 100th Anniversary. We would suggest that you carefully study the Trade Department advertisement in "The War Cry" each week, and it will feature some real bargains as we try to celebrate our Centenary. We will welcome both your enquiries and orders, and promise you that we will spare no effort to try and please you in every way. If you feel we have failed within reason in this regard, please do not hesitate to write a personal letter to the Trade Secretary, and we will let you know, if at all possible, what happened. Thank you for all your valued patronage. We wish you every blessing during '65. God bless you!

A. CALVERT, Lieut.-Colonel,
Trade Secretary

SPECIAL CENTENARY ITEMS

A magnificent Centenary Medallion, 2 3/4" in diameter. A handsome keepsake and a useful desk ornament or such-like for years to come.
Ceramic—\$3.00. Bronze (This was inadvertently advertised at \$3.00.)
This should have been \$5.50.

BANDMASTERS PLEASE NOTE! Something new and different. We have for rental, on a 5-day basis, an Electric Tempo-Tuner. Whether your band is in high pitch (466.2 vibrations) or low pitch (440 vibrations), this tuner will give you perfect pitch so that you can tune up every instrument in your band. It also gives you a Metronome from 40 to 200 beats per minute. Rental \$10.00 for 5 days (shipping charges extra).

Also we are able to give excellent service and most reasonable prices for converting your band instruments from high pitch to low. Why not at least enquire from us what we have to offer. Thank you!

1965 Year Book (Special Centennial Edition). Now available \$1.60 plus postage.

Home league table cloths \$ 2.50
Seconds \$ 1.75

Special Reprint of "Gems for Songsters #3"—limited quantity—
order immediately \$ 2.00

BANDMASTERS PLEASE NOTE—We have a limited supply of alphabetical indexes to all three band journals (FS 1-264, GS 1201-1510 and TS 30-632). A copy can be had upon request with the compliments of the Trade Secretary, while the supply lasts.

ISB Deluxe bass drums (rod) with telescopic legs \$205.00
Covers for above ISB drums \$ 22.50

Corps officers, why not get a supply of "Order of Service" pads.
A real boon for your meetings— Only .30

Newfoundland has its own Trade outlet.
PRICES SUBJECT TO CHANGE AT ANY TIME.
The Trade Department, 259 Victoria Street, Toronto.

MISSING PERSONS

The Salvation Army will assist in the search for missing relatives. Please read the list below, and if you know the present address of any person listed or any information which will be helpful in continuing the search, kindly contact the Men's Social Service Secretary, 20 Albert Street, Toronto, marking your envelope "inquiry."

BARR. Family of John Garin Barr (deceased in Toronto 1935). Born in 1884 at Bothwell, Scotland. Parents Andrew and Isabella Barr, nee Struthers. Widow Mrs. Jean Barr, may be remarried to Harry Payne. Children John and Andrew Barr. Sister of John G. Barr inquiring. 18-843
CLARKE. George Henry Samuel. Born July 17/1890 at Welles Bottom, Portlhead, England. Came to Canada through Dr. Barnardo's Homes in 1902. Was at Mitchell's Bay, Ont., in 1909. Last heard of 1911. Nephew inquiring. 18-830

CROSBY. Margretta, nee Penny. Richmond by first marriage. Age about 62. Born at Welland or Niagara, Ont. Short and slim. Last heard of in 1945 at St. Catharines, Ont. Husband desires reconciliation. 18-840

DIXON. Raymond Alexander. Age 31. Born at Parry Sound, Ont. 5' 11", well built, limps. Married. Children Jeffery and Margaret. Last heard from 1961 at Moose Jaw, Sask. Sister inquiring. 18-833

FORSTER. Thomas Edward. Born July 14/1920 at Newcastle-on-Tyne, England. 5' 8", stout build. Has worked at Burlington Steel Co., Hamilton, Ont. Left address in Hamilton in Aug. 1964. May be in Toronto. Relative inquiring. 18-846

GIROUX. Joseph Paul Ernest, alias Laroche. Born June 10/1917 in Ottawa. Plumber and steam fitter. Last heard of in 1950 in Ottawa. May be in Vancouver. Daughter wishes to locate. 18-824

HAGEN. Alfred Martin. Born Dec 10/1912 at Wetaskiwin, Alberta, Norwegian. Mechanic. 5' 11", greying hair. Left Peace River in March 1964. Relatives inquiring. 18-838

HAGGAR. Mrs. Gudrun, nee Pedersen. Born Dec 9/1916 at Bergen, Norway. Parents Sigurd and Hilda Pedersen. Last heard from 1961 at Nara, Man. Occupation stamp dealer. Sister inquiring. Has important news. 18-784

HILL. Ian Henry James. Born Dec 24/1932 at Peace River, Alberta. Divorced. 5' 9", medium build. Has been book-keeper and worked in cleaning plant. Last heard from Sept 1964 in Toronto. Father seriously ill. Mother desires immediate contact. 18-832

HOSKINS. Oscar Douglas. Born Dec 30/1921 at N. Battleford, Sask. Believed single. Short and heavy. Pipe fitter. Has been connected with Society for Prevention of Cruelty to Animals. Thought to be in Edmonton, Alta. Sister inquiring. 18-854

JARVIS. Mrs. Edna, nee Fowkes. Born May 21/1921 at Sutton, Surrey, England. Married to William Albert Jarvis Dec 23/1942. 6 children ages 2 to 21. Last heard from about 1962 at St. Albert, Alberta. Sister wishes to locate. 18-812

KEETCH. William Hugh. Born Nov 1/1906 at Thessalon, Ont. Accountant. Has taught at Shaw Business College, Toronto. Has also lived in Sudbury, Ont. Last heard from about 4 years ago in Toronto. Sister inquiring. 18-839

KRAEMER. Mrs. Minna, nee Schwable. Born Nov 11/1895. Widow of Thomas Kraemer born Aug 2/1889 and died in Canada June 20/1956. Last known address Toronto. Nephew inquiring. 18-771

MARTIN. Velma Jean. Born June 8/1943 at Kenora, Ont. May be known as Jeanie Ross. Entered Fort William Sanatorium in 1956. Sister and aunt anxious for news. 18-819

McALPINE. Wilfred. Aged 65 to 70. Wife Mary, nee Lane. Has lived in Halifax, N.S. Came to Toronto about 30 years ago. Cousin inquiring. 18-885

NIELSEN. Mr. Kjell (Nikolay) Broch. Born Oct 15/1881 at Gjørvik, Norway. Last heard from 2 years ago in Vancouver. Mother anxious for news. 18-787

NISKAVAARA. Mr. Toivo Einar. Born Aug 4/1914 at Sudbury, Ont. About 6 ft. tall, husky. Auto mechanic. Last heard from July 1964 in Elliott Lake, Ont. Mother inquiring. 18-834

ROSE. formerly RUUSKA, Mr. Arne (Aarno). Born March 23/1903 at Burajoki, Finland. Came to Canada in 1927. Last heard from 1947 at Roblin, Ont. Sister inquiring. 18-815

SANDERSON. Desmond E. G. Age 23. 5' 8", brown eyes, slight scar on forehead. Missing since July 1/1964. Last known to be climbing Mt. Rundle. May be in Kamloops area. Home in Rhodesia. Parents inquiring. 18-826

SCOTT. Jan Alfred Murray Edward. Born Nov 29/1945 in Toronto. Height about 6' 2", muscular build. Was released from Canadian Army in Oct 1964. Father anxious. 18-852

TAHTINEN. Mr. Lauri. Born Feb 10/1901 at Iitti, Finland. Parents Ida and Nestori Tahtinen. Last known address Fort William, Ont. Sister wishes to locate. 18-816

Check Your Marching!

(PART TWO)

By Deputy Bandmaster Robert Curnow



BECAUSE of lip and teeth formation, a player may not be physically able to hold his instrument (referring to trombones, cornets and flugel horns) as straight as might be expected while on the march. In this case he should try to keep it as straight as he can. Bent shanks can also be used to straighten the instrument up.

For a march, bandsmen should all wear white straps or else none at all. Some bands prefer not to use them, but my own opinion is that a band with the men wearing music pouches and clean white straps has the better appearance.

It is important for a band to have a bass drummer with a good sense of rhythm, because he controls the march to a great extent by his beat. Most bands prefer a speed of about 108 or 112 for their marching, so it is important for the bass drummer to have a perfect idea of the speed at which the band marches. To help the drummer to keep his rhythm, a side drum is an advantage. Another idea to help to keep a good steady rhythm while marching, is to have a pocket metronome attached to the drum.

Use A Whistle

Does your band use a whistle, loud bangs on the drum, or shouted orders, to begin and halt the marching? If someone calls out the order, they should say, "By the centre, quick march," if your band marches in fives; or, "By the right, quick march," if you march in fours. To halt, it is preferable to use a whistle, as this can be heard above the band playing. A strong, clear voice is necessary for verbal words of command. If there is no drum major, then perhaps the drummer could handle the whistle.

To begin marching, the band should always move off on the left foot. Most bands halt with a whistle on the left foot, with the right foot coming up to the left to complete the halt. If your band has a drum major, then of course you work on the signals that he gives with the mace. The important thing, no matter how you may do it, is for every man to begin marching and to halt in the same manner.

The main things to bear in mind are these: each man must be directly behind the man in front of him, and in line with the man alongside him on his left or right. When marching in fives always dress by the centre man, and when in fours you dress by the left. The distance between each rank depends on how busy is the road. If the road is busy, spreading out will increase the risk of accident, so keep close

together. When the traffic is reasonably light then you could spread out to a good one and a half to two paces apart from the man in front, and the right or left. The flag bearer marches five paces in front of the first rank.

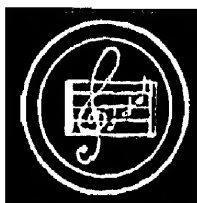
In professional bands a right dress is given, with the band moving forward with the left foot a pace, the head swings to the right, then a shuffle to get into line with the man on the right (who does not move at all when this order is given). "Eyes front" is then given and then you cover off from the man in front of you. I don't expect that many Army bands will do it this way!

The men in the front ranks have the hardest job in remembering to keep the agreed distance apart. Also the centre men in each rank should keep the correct distance from front to rear, and not close up.

Turning corners may seem hard to

about pot-holes when playing. Police are usually on duty, and all traffic is stopped. Spread right out, and make your band twice its normal size. Nothing looks worse than a band which has plenty of room, but is crammed together, seeming hardly to have breathing space.

A good drill movement to bring instruments up together to commence playing, and down together at the completion of playing while still marching is needed. This is my suggestion: The drummer (or whoever is in charge of marching) to give three loud beeps on his whistle beginning on the left foot. At the end of the last of the three beeps, every bandsman's right hand moves across smartly to his instrument, and at the commencement of the next three beeps (also on the left foot) every instrument to come up to the playing position. Then on the next left foot the band will begin playing. After the march is



OF INTEREST TO MUSICIANS

do, when some effort is made to still keep the dressing. But if you look to the centre man, or to the left hand man if doing a left turn, and to the right when doing a right hand turn, you should have no trouble in keeping your correct dressing.

Marching at night is rather risky, especially during the winter months when it gets dark early. If your corps does march at night, then I would advise you to carry at least four lights, if not more. The lamp bearers should march in dressing with the band to keep the march still well turned out. The lights have two jobs to do; one is to provide the band with light to play the music and the other is to let the motorist know that your band is there. So a light at the front and another at the rear of the march is essential.

There are occasions when your band may march in a procession, or the annual congress march in your area. These are the times when the band should be at its marching best, as you may use the majority of the road, with only music and dressing to worry about. Usually the roads used for these occasions are very good, so you don't have to worry

finished, the instruments come down on the beginning of each of the three beeps on the left foot in two movements, the first to the left hand side, and on the second the right hand moves smartly away to the right hand side and commences swinging again. This movement would aid the drill of your band.

Does your timbrel brigade march with the band? If so, when was the last time you practised together? Perhaps it could be arranged to include them in the half hour a month suggested for the band. Practice is a must if these two units are to march together. Iron out such things as: should they march in front of the band? What speed should they march at? What pieces are suitable for the timbrels to play with the band?

Someone has said that the band is the show-piece of the Army, and I agree, for it is in the open-air (meeting or march) that the people get their main impressions of the Army. Let us try to achieve a good standard on every occasion, to attract them to Christ. Let us not only sound the best we can, but also look our best.

Generally Speaking

THE leading of open-air meetings in many corps would indicate that errors of judgment, shortcomings, inexpediences, untimely chosen words and tunes, and ill-conceived tactics are very often due to a lack of thoughtful and prayerful preparation. Nevertheless, I am convinced that a comparatively simple remedy could be provided in well-planned soldiers' meetings, which might help to educate the Salvationist not only in standards of personal living, but in the best ways and methods of the presentation of "the truth" to the general public through the medium of our open-air evangelism.

The title of this article, "Generally Speaking," could easily be the "tab" given to many Salvationists but, unfortunately, some seem only capable of "Speaking Generally," and it is this fact which prompts me to suggest that the time is opportune for more detailed study and knowledge of the many facets of our organization so that a clear conception of the economy of Christ, in relation to the everyday life, may be attractively and convincingly presented.

This may not appeal to some soldiers who find it difficult to think carefully and methodically for themselves on the implications of my previous statements, but no one can gainsay the fact that in this present day of developed thinking, it is of paramount importance not only to the continued expansion and life of our organization, but, of much greater importance, to the clarifying and simplifying of the gospel to the man in the street.

It no doubt will be agreed that the "open-air" is still the most fruitful means the Army has of bringing the word of God to the masses, hence just as much thought, planning and preparation should be given to every meeting of this character as are given to our musical festivals and demonstrations.

Should Be Planned

In this connection, all "open-airs" should be carefully planned as follows:

1. Choice of songs.
2. Subject matter for short talks. Speakers should be given sufficient warning to allow time for personal preparation. Be clear, concise and simple, with a deliberateness born of conviction; remembering that "I, if I be lifted up . . . will draw all men unto Me" will help here.
3. Personal testimony should be practical, personal (not general) and up-to-date. Remember that it is easily possible for our testimony to be proved or disproved by some bystander who may know us at our place of work.
4. Army jargon should be avoided in our remarks, as this may have little or no meaning to many listeners.
5. Location. This should be carefully chosen. Schedules should be strictly observed, particularly the starting time.
6. All open-air meetings should be directed primarily to lead men to immediate decision. "Today is the day of salvation." Remember our stand on the streets is the "shop window" for the things of the Kingdom of God and it is essential that the window should be expertly dressed if the goods are to attract attention.—F.H.

Despatches From The Field



Lieut.-Colonel Leslie Pindred leads the song of dedication with local officers of Richmond Outpost, B.C. With him are (l. to r.) Commanding Officer, Envoy C. Nichol; the Sergeant-Major, G. Halsey; the Treasurer, A. Burton; the Y.P.S.M., D. Scarff; Mrs. Major Marsland (R); the C.C.G., G. Scarff; the H.L.S., Mrs. D. Scarff; the Record Sergeant, Mrs. A. Burton; the Cradle Roll Sergeant, Mrs. F. Willet; Mrs. Colonel Pindred; and Mrs. Envoy Nichol.

DEDICATION OF LOCAL OFFICERS AT RICHMOND, B.C., OUTPOST.

● Brigadier and Mrs. Wyvel Crozier recently visited Winnipeg for a series of special gatherings, including "A Day with the Word" meetings, a holiness meeting and Sunday services. During their stay in the city, where they once served as corps officers, Brigadier and Mrs. Crozier visited Sunset Lodge and the Harbour Light Centre.

PORT ARTHUR, Ont. (Captain and Mrs. Frank Dixon). When the "100-Day campaign" was launched, Corps Cadet Guardian Mrs. Donald Reed gave the Bible message. In connection with this campaign a prayer brigade has been formed, and each comrade has undertaken to pray daily for someone.

A company meeting in an outlying district has been formed under the leadership of Brother and Sister Ramon Cardinal. Visitation of homes has resulted in fifteen unchurched families being linked up with the Army. Groups of junior soldiers, who have been formed into brigades, presented the feature, "Message With a Meaning," explaining the symbols and practices of The Salvation Army.

When the son of Mr. and Mrs. W. Judson was dedicated, a seeker was recorded.—R.R.



TWO happy residents of the Kitchener, Ont., Eventide Home share in over-ninety birthday celebrations. Miss Mary Stanworth marked her ninety-third birthday while Clifford Buckland celebrated his ninetieth.

United Holiness Meeting

When a number of corps of the Mid-Ontario Division united at PICTON for a holiness meeting, the Divisional Commander, Brigadier Wilfred Hawkes, welcomed Major and Mrs. Calvin Ivany, of Danforth Corps, Toronto, as guests.

Belleville Songster Brigade and Kingston Citadel Band imparted inspiration, as did a vocal solo by Mrs. Ivany, before the Major gave the address.

EAST WINDSOR, Ont. (Captain Marion Rose). In a recent Sunday morning meeting, Barbara Ann Edmonds, daughter of Mr. and Mrs. Wm. Edmonds, was dedicated. Sister Mrs. William Darbyson was commissioned as Primary Sergeant.

Corps Cadet Sunday meetings were led by Corps Cadet Guardian Irene Hicks and corps cadets.—M.M.

PICTON, Ont. (Captain and Mrs. Leonard Pearo). Week-end meetings were conducted by a brigade of cadets from the Toronto Training College, under the leadership of Captain and Mrs. Earl McInnes. On Saturday afternoon two meetings were held at institutions and in the evening there was a youth rally.

On Sunday afternoon the cadets met in conference with twenty-five young people of the corps. This gathering concluded with a united meal.

In the evening meeting Mrs. Captain McInnes sang a solo and Cadet Morrison gave the address.

NEWS BRIEFS

● Several candidates and local officers rededicated themselves for better service during a meeting led by the Candidates' Secretary, Lieut.-Colonel Morgan Flannigan, at LETHBRIDGE, Alta. On Corps Cadet Sunday, the young people took an active part in the meetings, under the leadership of Corps Cadet Guardian Mrs. Edie Simmons.

● Soldiers and officers at DARTMOUTH, N.S., are rejoicing over victories recorded during a ten-day campaign conducted by the Spiritual Special, Captain William Clarke, and Mrs. Clarke.

THEY LIVE FOREVER MORE



Helen Dorothy MacArthur, of Fairbank Corps, Toronto, was promoted to Glory in her seventeenth year after a lingering illness of over three years. Throughout her suffering she maintained a steadfast faith in God and expressed to the then corps officers, Captain and Mrs. Baden Marshall, during one of their last visits, that she was prepared to meet her Lord.

Dorothy had been active as a guide, primary helper, as well as being a corps cadet, timbrelist, and singing company member. During her stay in hospital the divisional guide commissioner, Miss Peggy Echlin, presented her with the badge of fortitude as a tribute to her endurance. When released from hospital for a short time last Easter, her desire to be sworn-in as a senior soldier was fulfilled.

The funeral service was conducted by Captain Marshall, assisted by Colonel Carl Hiltz, who dedicated Dorothy at Wychwood Corps. The band and guides were in attendance and Guide Lois McRae sang "The Reason", one of Dorothy's favourite songs. The committal service was also conducted by Captain Marshall, assisted by Captain Ken. Evenden, another former corps officer.

A memorial service was held on the following Sunday evening when Guide Captain Mrs. Ivy Sears and

Young People's Sergeant-Major Andrew Rice paid tribute. Dorothy's parents are Bandsman and Mrs. A. MacArthur, Guide Wendy being her sister.—A.R.

Mrs. Sarah E. Smith, a soldier of the Saskatoon Citadel Corps since 1956, has answered the Home Call. Born in Hepworth, Ontario, Mrs. Smith moved to Saskatoon in 1951 from the Melfort district, where she had lived since 1906. Predeceased by her husband and three daughters, Mrs. Smith is survived by four daughters and two sons.

The corps officer, Captain D. Luginbuhl, conducted the funeral service, which was held in the citadel. Major Peter Kerr sang. Money that would have been spent on floral tributes was donated toward new Bibles for the corps.—F.E.B.

Sister Mrs. Daisy Emmagene Rosavear, of Cranbrook, B.C., has been promoted to Glory after a lengthy illness. She was born in Grand Rapids, Michigan, and was converted at an early age. She was sworn-in as a senior soldier in 1961.

Mrs. Rosavear was a faithful soldier, always cheerful and gave evidence of the indwelling presence of the Holy Spirit. She loved the home league.

The funeral service was conducted by the corps officer, Captain Louise Bredlow. In the memorial service Mrs. Martha Russell and Corps Sergeant-Major Richard Wyman paid tribute. The Home League is presenting Bibles to the young people of the corps in her memory.

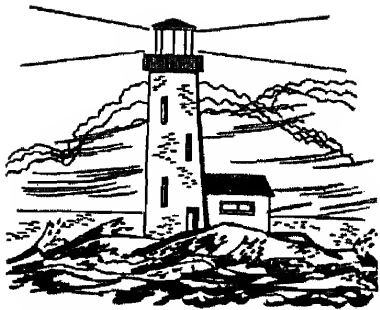
EIGHTH ANNIVERSARY

Eighth anniversary meetings at STEPHENVILLE, Nfld., Corps (Brigadier and Mrs. Willis Watts) were conducted by the Provincial Commander and Mrs. Colonel G. Higgins, assisted by Major and Mrs. Arthur Pike, Divisional Officers.

On Saturday night interesting pictures were shown, "Scenes from far and near." The hall was filled for the Sunday afternoon citizens' rally, which was presided over by Mr. G. Pike, principal of the Amalgamated High School. Members of the local fraternal societies attended. Chaplain (Major) B. Barnett, of Harmon Air Force Base, represented the ministerial association and offered prayer. Colonel Higgins gave a lecture entitled "This International Army."

At night the Colonel commissioned Bandmaster John Ash and a number of bandmen. A Bible, the gift to the corps of Brother and Sister Rideout, was dedicated.

On Monday evening an anniversary banquet was held, the Rev. C. Russell bringing greetings from St. Augustine's Anglican Church congregation.



THE DOCTOR AT HARBOUR LIGHT

By Lotta Dempsey, Toronto Star

"THE doctor places great stress on the proper diet for the men, most of whom come in as advanced alcoholics. She feels . . ."

"She?"
Brigadier Joshua Monk nodded. We had just completed a tour of Harbour Light Centre for the rehabilitation of alcoholics and drug addicts; the big modern comfortably furnished building at Shuter and Jarvis Sts., Toronto.

I had come that day to lunch with Brigadier Monk and Mrs. Jean Newman, president of the women's auxiliary, in the pleasant dining-room where patients eat. I mentioned the excellent quality as well as nutritious value of food served. That was the first of many times in which the woman doctor was mentioned by the Brigadier, Mrs. Newman, staff and patients.

It seemed unusual, especially with men coming in, often, in such stages of acute alcoholism that they are enormously and uncontrollably ill.

As I learned later from the doctor, there are days and nights—up to two weeks—in which the patient suffers the most acute withdrawal symptoms—tremulousness, hypersensitivity, perhaps delirium tremens, or epileptic seizures. . . .

"I just happen to be here, almost by accident," explained the fine young woman I had insisted upon meeting, after observing evidence of her work and the stamp of her personality in the centre. She does not wish to be identified. Regular attendance at Harbour Light is a volunteer service on her part. Obviously the doctor grew up in a family spirit of such service, for hers was a Salvation Army background.

She is engaged in other medical work as a vocation—important work, for she is a doctor with special training particularly in liver diseases, so often associated with alcoholism.

Distinguished

Her brother, a distinguished medical man in this city, served as a volunteer for Harbour Light for some years, and his sister offered help in order to take some of the load off a physician she knew to be overburdened and overworked.

"We worked so closely together that when my brother died and the Army asked me to continue, it was quite natural to go on with the work in which I had been aiding him."

She said it simply, matter-of-factly. I sensed there had been a tremendous rapport.

To help supply the properly bal-

anced nutrition so necessary to men fighting their way back from alcoholism, along with other essentials specified by the doctor and by those in charge at Harbour Light, the women's auxiliary raises funds.

It has provided vitamins, a snack bar, book shelves and books for the library, and now is raising funds for a special type of medical sink required in the examination room.

The auxiliary also helps to fill 600 sunshine bags for homeless men who also come to Harbour Light for their Christmas dinner. (Meals are served to these transients as well as to the live-in patients, in a different, adjoining section.)

When you see human beings re-established in jobs, reunited with families, re-settled in communities, it is enormously worth while.

Each incoming patient is given a thorough examination, with especial attention to possible disease apart from or associated with the alcoholism, so that treatment—if necessary at hospital—can be instituted at once.

"There is so much research to be done," says the doctor. "We know one of every fifteen to thirty social drinkers becomes an alcoholic. But which one, and why?"

The forties seem to be the most susceptible years, although one patient at the centre had, at twenty-

eight, a history of ten years heavy drinking.

In the sixties of course, rehabilitation is much more difficult.

"If only people had more insight into their own and other people's problems," the doctor said. "There is such a tendency to blame everyone and everything else."

Wedding At Edmonton



FOR some years Songster Eileen Batrick has been responsible for arranging for soloists, musical groups and accompanists to take part in corps meetings at Edmonton Citadel (Major and Mrs. T. Powell), so it was natural that music should play a large part in her marriage to Corps Sergeant-Major George Wicks, which was conducted by the corps officer. Songster Leader C. Simmons and Songster Cora Wicks contributed solos, Songster Mrs. R. Sutherland presided at the organ, and Bandmaster J. Telman at the piano.

The bride and groom, in full uniform, were attended by Young People's Sergeant-Major Morley Speer and Brigadier Mildred Batrick. Master Tom Powell, Jr., was ring-bearer and Heather Sutherland was flower girl. Bandsman Wayne Wicks was colour bearer.

The reception was held in the University of Alberta Lister Hall, the Divisional Commander, Lieut.-Colonel Willison Pedlar, presiding. After a group of the university staff had sung, Mr. A. S. Knowler spoke of the high esteem in which the bride is held at the university because of her Salvation Army standards. Singing Company Member Heather Sutherland contributed vocal solos and the Misses Sylvia and Nancy VanKirk rendered harp and cello duets. Mrs. Brigadier David Rea (R), of Vancouver, acted as hostess.—D.M.

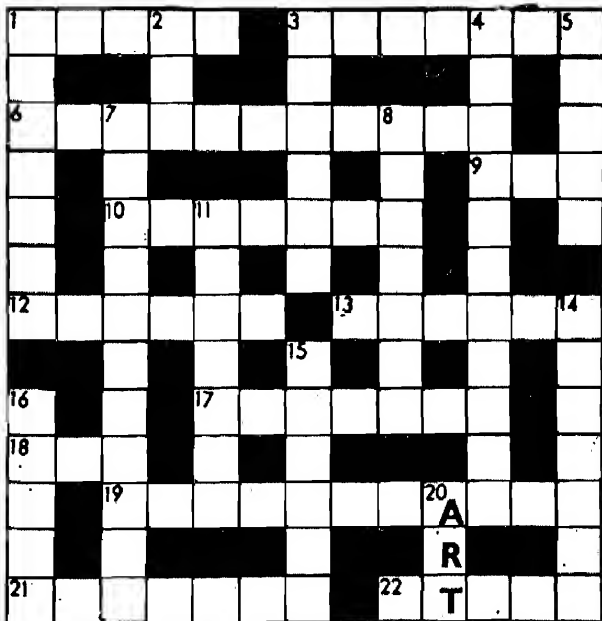
All The Difference

THERE is a fable about a dog that boasted of his ability as a runner. One day he gave chase to a rabbit and failed to catch it. Other dogs made all manner of fun of him. He retorted, "Remember, the rabbit was running for his life and I was running only for my dinner."

Success in life depends upon motive. If one is in the race merely for a meal ticket, there will not be the same energy in the running as when ambition is deeper and more serious. Get the right motive and the chances of success will be much greater.

— Scriptural Crossword Puzzle —

Where a dash occurs, the missing word is the required solution. Biblical references are given in a separate section, to be used if required. Solution to puzzle will appear next week.



ACROSS

- These priests accused Jesus of many things
- "The heavens also — at the presence of God"
- Elisabeth said there would be one of those things told by the Lord
- The Psalmist said his tongue was that of a ready writer
- By faith, Moses forsook Egypt, "not — the wrath of the king"
- A plant, allied to the dock
- The people had this towards Simon the sorcerer
- Father of Jonah
- A rodent in art?
- The husbandmen wanted to kill the heir in order to get this of the heir
- An allowance for past services
- God made these, in the heavens

DOWN

- The carpenter cuts down cedars and this tree and the oak
- An imp hidden in the twelfth nook
- Territory of no maid!
- It was this of the Passover when Jesus was taken to be crucified
- The Samaritan woman was amazed that Jesus asked this of her
- "Carnal ordinances, imposed on them until the time of —"
- " — not the gift that is in thee"
- Daughter of Poti-pherah, priest of On
- Joshua said none would be freed from being hewers of wood, and these of water
- The altars were thrown into this brook
- Scrip becomes brittle!
- The Godhead is not like anything graven by this

SOLUTION TO LAST WEEK'S PUZZLE—ACROSS: 1. DESTROY. 4. THROB. 7. PALACES. 8. DEFEND. 9. HOOK. 10. SATISFYING. 13. CEREMONIES. 15. AHAB. 17. OWNERS. 19. OFFENCE. 20. RIDGE. 21. PLAYERS. DOWN: 1. DEPTH. 2. THANKS. 3. OPERATIONS. 4. TAKE. 5. ROGELIM. 6. BONDAGE. 8. DESPITEFUL. 11. SCHOLAR. 12. GRANTED. 14. SAFETY. 16. BLESS. 18. RIDE.

REFERENCES ACROSS: 1. Mark 15. 3. Ps. 68. 6. Luke 1. 9. Ps. 45. 10. Heb. 11. 13. Acts 8. 17. John 1. 19. Luke 20. 22. Ps. 8. DOWN: 1. Isa. 44. 4. John 19. 5. John 4. 7. Heb 9. 8. I Tim. 4. 11. Gen. 41. 14. Josh. 9. 15. II Chron. 30. 20. Acts 17.



INTERNATIONAL CENTENARY CELEBRATIONS

JUNE 24th to JULY 3rd, 1965, LONDON, ENGLAND

Below is a comprehensive list of public meetings with full details relating to places and times.

THURSDAY, June 24th

| | |
|---------------------------------|--------------------|
| 3:00 p.m. Royal Albert Hall | PUBLIC WELCOME |
| 7:00 p.m. Royal Albert Hall | PAGEANT OF WELCOME |
| 7:00 p.m. Clapton Congress Hall | PAGEANT OF WELCOME |

FRIDAY, June 25th

| | |
|---------------------------------|---------------------------------|
| 7:00 p.m. Royal Albert Hall | INTERNATIONAL FESTIVAL OF YOUTH |
| 7:00 p.m. Clapton Congress Hall | EUROPEAN EVENING |
| 7:30 p.m. Regent Hall | DEVOTIONAL MEETING |

SATURDAY, June 26th

| | |
|---------------------------|--------------------|
| 10:30 a.m. Crystal Palace | FIELD DAY |
| 7:30 p.m. Regent Hall | DEVOTIONAL MEETING |

SUNDAY, June 27th

| | |
|------------------------------|-------------------|
| 10:45 a.m. Royal Albert Hall | HOLINESS MEETING |
| 2:45 p.m. Royal Albert Hall | PRAISE MEETING |
| 6:30 p.m. Royal Albert Hall | SALVATION MEETING |

Centenary meetings under international leadership will also be held on this Sunday at Wood Green, Clapton Congress Hall, Regent Hall and Croydon Citadel. For the home counties similar gatherings are planned at Luton Temple, Reading Central and Southend Citadel.

MONDAY, June 28th

| | |
|------------------------------------|--------------------|
| 2:45 p.m. Royal Albert Hall | FESTIVAL OF PRAISE |
| 7:00 p.m. Royal Albert Hall | FESTIVAL OF PRAISE |
| 7:00 p.m. Westminster Central Hall | FESTIVAL OF PRAISE |
| 7:00 p.m. Royal Albert Hall | DEVOTIONAL MEETING |

TUESDAY, June 29th

| | |
|------------------------------------|-----------------------------|
| 2:45 p.m. Royal Albert Hall | INTERNATIONAL WOMEN'S RALLY |
| 2:45 p.m. Westminster Central Hall | INTERNATIONAL WOMEN'S RALLY |

TUESDAY (Continued)

| | |
|------------------------------------|----------------------------------|
| 7:00 p.m. Royal Albert Hall | WORLD WITNESS IN SPEECH AND SONG |
| 7:00 p.m. Westminster Central Hall | INTERNATIONAL YOUTH WITNESS |
| 7:30 p.m. Regent Hall | DEVOTIONAL MEETING |

WEDNESDAY, June 30th

| | |
|---------------------------------|---------------------------------|
| 2:45 p.m. Royal Albert Hall | OVER-SIXTY CLUBS' RALLY |
| 2:45 p.m. Clapton Congress Hall | OVER-SIXTY CLUBS' RALLY |
| 7:00 p.m. Royal Albert Hall | INTERNATIONAL MISSIONARY REVIEW |
| 7:00 p.m. Clapton Congress Hall | SOCIAL SERVICES REVIEW |
| 7:30 p.m. Regent Hall | DEVOTIONAL MEETING |

THURSDAY, July 1st

| | |
|---------------------------------|-------------------------------|
| 2:45 p.m. Royal Albert Hall | A CENTENARY OF SALVATION SONG |
| 7:00 p.m. Royal Albert Hall | A CENTENARY OF SALVATION SONG |
| 7:00 p.m. Clapton Congress Hall | NEW WORLD EVENING |
| 7:30 p.m. Regent Hall | DEVOTIONAL MEETING |

FRIDAY, July 2nd

| | |
|---|-------------------------|
| 2:45 p.m. Westminster Abbey | MEETING OF THANKSGIVING |
| 2:45 p.m. Overflow Relay, The Cloisters | MEETING OF THANKSGIVING |
| 2:45 p.m. Overflow Relay, St. Margaret's Church | MEETING OF THANKSGIVING |
| 7:00 p.m. Royal Albert Hall | MEETING OF DEDICATION |
| 7:00 p.m. Westminster Central Hall | MEETING OF DEDICATION |

SATURDAY, July 3rd

| |
|--|
| 3:00 p.m. Open-air Rally in Trafalgar Square preceded by a March of Witness along Whitehall. |
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● **INDIA**—The World Council of Churches has issued an appeal to its member churches for 194,000 dollars to finance relief and rehabilitation work among East Pakistan refugees in India. An estimated 276,000 Pakistani refugees are now living in ninety-seven camps in India. They left or were driven from their homes in Pakistan during last year as the result of Hindu-Moslem religious conflicts. Programmes of assistance have been and are being carried out in co-operation with the National Christian Councils of India and East Pakistan.

● **AFRICA**—Two veteran Lutheran evangelists have become the first full-blooded Australian aboriginals to be admitted to the ministry of any Australian church. Conrad Rarabara and Peter Bulla, members of tribes who carry on a primitive existence in the barren hills and deserts of central Australia, have been ordained at an outdoor service in Hermannsburg, Northern Terri-

CHRISTIANITY IN THE NEWS

tory. A congregation of over 600 persons, made up chiefly of Christian aboriginals, attended the history-making ceremony. The two new pastors will serve among their own people at Eriduna station and Hermannsburg.

● **BRAZIL**—Despite heavy rains almost every night, attendance numbered in the thousands at the recent city-wide evangelistic crusade held in Aracaju, Brazil. A record crowd of 12,000, including the mayor of the city and the governor of the state, was on hand for the closing service of the campaign. The crusade was sponsored by the Commission on Evangelism of the Presbyterian Church of Brazil. Students at the church's Theological Seminary of the North assisted throughout the campaign.

● **BRITAIN**—The United Bible Societies in London report that there are more than 300 full-time

colporteurs related to the agency working in all parts of the world. Many of these are engaged in direct evangelism in addition to their Scripture distribution work. In addition, thousands of volunteers are assisting in this work. A report from the Societies tells the story of one colporteur who sold a Bible to a farmer in Brazil. When he returned to the district a year later, the colporteur found that the farmer had organized a congregation of 120 persons.

● **UNITED STATES**—Located in the city of New York, a new Bible House will be occupied early in 1966 by the American Bible Society, it has been reported from Washington, D.C. The year 1966 will mark the Society's 150th anniversary. A major feature of the New York Bible House will be a library of over 100,000 volumes devoted to only one book—the Bible—in some 1200 languages and dialects.

● **CANADA**—Sixteen tons of used clothing left Montreal recently for Damascus, Syria, to be distributed among Arab refugees in that area. Sent by Canadian Lutheran World Relief, this week's shipment continues the church's support of the large relief programme being carried on among Middle East refugees. Valued at more than 33,000 dollars, the clothing sent recently is the first shipment in Canadian Lutheran World Relief's 1964-65 fiscal shipping year. Last year the Canadian church agency shipped upwards of 100 tons of good used clothing in its material aid and relief programme.

● **INDIA**—The Bible Society of India and Ceylon has reported from New Delhi that Scripture circulation figures for the past twelve months have approached the three million mark. This is a thirty per cent increase over the previous year. Contributions to the Society in the past year totalled almost four million rupees, an increase of more than twenty per cent.